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FOR SEVENTEEN YEARS, THE LESBIAN AND GAY WEEKLY

Police clash with ACT UP

An impromptu 300-person strong demonstration in front of a police station turns into a melee as club-wielding cops storm the crowd

By Jon Nalley

NEW YORK—A violent confrontation between lesbian/gay demonstrators and police ensued when about 300 activists held an impromptu zap of a local police station Feb. 11. The march had been called in response to the arrests and subsequent treatment of three ACT UP members for spray-painting graffiti on the sidewalk in front of John Cardinal O'Connor's residence.

John Scott Sensening, Christiane San Miguel and Dorice Meleren were arrested outside O'Connor's house at about 3:30 a.m. Feb. 5. According to the New York City Police, the three were found spray-painting

and decided to end the meeting early in order to hold an impromptu zap of the Midtown North precinct, where the arrestees had been held.

Chanting "ACT UP, fight back, stop police violence," and "Lesbians and gays under attack, what do we do? Act up, fight back," the approximately 300 demonstrators marched to the precinct house. The zap turned into an open-mike speakout, as one activist after another related their experiences with police violence. Many speakers also commented about the general lack of response by police to anti-lesbian and -gay incidents.

As the activists were preparing to leave



New York City police officers clash with anti-violence demonstrators, Feb. 11

"O'Connor Spreads Death," and charged with criminal mischief, aggravated harassment and resisting arrest. (O'Connor, who many say promulgates sexism and homophobia, has been the focus of several demonstrations by pro-choice, lesbian and gay, and AIDS activists in recent years.)

The three activists say they were the targets of physical violence and anti-gay and -lesbian epithets throughout the ordeal. Accompanied by Matt Foreman, executive director of the New York Gay and Lesbian Anti-Violence Project (AVP), Sensening, whose face was bruised, reported the incident at a Queer Nation meeting Feb. 7. Upon hearing Sensening's story, Queer Nation members were outraged. They immediately formed a task group, and considered holding a march to bring attention to the incident.

Four days later, Feb. 11, details about the incident and the plans for a march were related at an ACT UP meeting. Appalled, ACT UP members approved the upcoming march,

about 45 minutes later, club-wielding police officers—led by Deputy Inspector Carl Jonasch, converged on the crowd.

Three people were charged with assault on police officers and arrested. One of those arrested, Christopher Hennelly, was repeatedly struck with a nightstick and is currently hospitalized for series head injuries.

Police also arrested a woman who was filming the incident for a cable news program. They seized her video camera, and, according to the AVP, threw her on the ground before arresting her.

Activists are calling for the suspension of a high-ranking police official. They are also demanding that Mayor David Dinkins appoint a special counsel to investigate both incidents, as well as NYPD policy about handling demonstrations.

'Get off on it'

According to testimonies given at the

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Queer activists highly visible in anti-war actions

Some lesbians and gay men say their participation makes straight anti-war protesters uncomfortable

By Chris Nealon

SAN FRANCISCO — Like no other city in the U.S., San Francisco has been a hotbed of lesbian and gay anti-war activism since the Persian Gulf conflict began. Throughout January, lesbian and gay newspapers here were packed with coverage of demonstrations, both organized and spontaneous, as journalists scrambled to keep up with the swiftly-growing number of queer anti-war groups. As the war settles into a second month, lesbian and gay activists have begun to take stock of their position in Bay Area anti-war politics.

"I think the gay community has been pretty strong," said Dije, a member of Lesbians and Gays Against Intervention (LGA). Citing the politicizing effect of the AIDS crisis, she added, "I think [our] militancy is already pretty high." One indication of that militancy, Dije told *GCN*, is that police have "targeted" lesbians and gay men for harassment at mixed (lesbian/gay/straight) demonstrations.

Stressing domestic problems

Dije also said she thinks that there is a lesbian and gay spin on opposition to the war. "I think there's somewhat more of a focus on tying in domestic issues," she said, "especially AIDS." The argument, she said, is that the war diverts precious financial and human resources from a domestic front that is already ravaged by neglect.

Mindy Spatt, a member of Dykes' and Gay Guys' Emergency Response (DAGGER), told *GCN* she agreed with Dije that Bay Area lesbian/gay anti-war activism is rooted in criticism of domestic policy. For instance, she said, DAGGER led a demonstration in January that ended up in the lobby of a prominent San Francisco hotel that is known for its anti-labor policies. "The idea was, 'Bring the war back to the wealthy, to the people who profit from war' —because we certainly don't. We can't forget all that's going on at home," she said.

Lisa Rudman, a member of Women Against Intervention (WAI), said WAI also

focuses on the consequences of the war for health care. "All that money could go to fighting AIDS—or how about cancer?"

She added that women in WAI like to emphasize President George Bush's hypocrisy, saying, "He had the audacity to declare a 'Sanctity of Life' day while he was carpet bombing [Iraqi people]." The 'Sanctity' day was declared in response to the 18th anniversary of *Roe v. Wade* (the landmark abortion rights case), Rudman said.

Palestinian concerns

Several activists pointed to strong support for Palestinian rights as another feature of local lesbian/gay anti-war politics. "There's a long history of support for the Palestinian community among lesbians and gay men in San Francisco," said Dije. She said she didn't have a definitive explanation for that alliance, remarking that perhaps some gay men and lesbians feel a kinship with Palestinian people because both groups are suspicious of state authority. "In some ways it's coincidental," she said of lesbians and gay men supporting Palestinian rights, "but then again, why wouldn't they?"

Spatt said that DAGGER holds the position that the rights of Palestinian people are central to resolving tensions in the Middle East. "We do have a very definite position that the conflict in Iraq is linked to the conflict in Palestine," Spatt said.

DAGGER members argue that U.S. militarization of the Middle East has prevented a real peace process from taking hold. Because of strong U.S. support for the Israeli military and its occupations of Gaza, Golan, and the West Bank, Spatt said, a situation is created where intervention is implicitly condoned. That kind of aggression, she said, only makes the environment more favorable for other interventions — like the Iraqi invasion of Kuwait.

In short, Spatt said, DAGGER links the occupation of Palestinian people with the invasion of Kuwait because they are both the result of excessive militarization. "You can't

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Quote of the week

"This is also by far the most subtle and complex of [Jodie] Foster's victim roles. Although it allows her to appear as a decisive, self-sufficient woman, it conforms, in odd ways, to her history of frequently playing rape victims of one kind or another ever since she shed the tomboy androgyny of her early films. The traumatic process began when her screen image was raped by John Hinckley...."

—Excerpt from a review of the new film *The Silence of the Lambs* in the Boston Globe. The review was written by Globe critic Jay Carr.

Police detonate dildo

SAN FRANCISCO—In a startling example of war hysteria, police here detonated a San Francisco man's vibrator dildo recently, claiming that the sex toy might be a bomb. The misunderstanding led to statewide speculation in the press that the man, who is a native of Iraq, was a terrorist.

According to the *Bay Area Reporter*, Duraid Jafar Azawi was arrested in October on charges of forging a prescription medication. During the police's routine search of his automobile, officers found a dildo in Azawi's glove compartment. They subsequently turned it over to police specialists, calling it an "unidentified electrical device."

Bomb technicians, in turn, detonated the dildo as part of their routine procedure. The explosion left a residue of black powder, which technicians turned over to federal authorities — who regarded the powder as an indication that Azawi had been carrying a bomb.

Azawi, meanwhile, had not shown up for his forgery-related court appearances. In response, police sent out a statewide search bulletin identifying Azawi as an Iraqi-born man carrying an explosive device. News of the bulletin sped immediately through California newspapers, making headlines across the state.

Azawi was arrested Jan. 17 on the forgery charges. San Francisco Detective Gregory Clayton has recommended that the bomb-related charges be dropped, saying that "national paranoia" had led to a hysterical interpretation of Azawi's case. "There was so much misinformation floating around it's ridiculous," he said. "It just got out of control."

—Chris Nealon

UN defers decision about gay group

NEW YORK—Efforts by lesbian and gay activists to gain recognition in the United Nations (UN) have been temporarily stalled. The International Lesbian and Gay Association (ILGA) had applied to become a nongovernmental member of the UN council that monitors human rights issues. In late January, the UN's Committee on Nongovernmental Organizations (NGOs) voted to defer its decision on the group's application for two years.

According to the *Washington Blade*, a gay newspaper, the NGO committee decided to postpone the decision when the Libyan delegate, one of the 19 voting members, denounced ILGA as "sexually immoral" and vowed never to approve its admission. ILGA's co-secretary general, Lisa Power, said that delegate Abdussalam Serguwa opposed ILGA's UN membership because he believes the group's goals contradict the Islamic "law of life."

If ILGA's application is accepted, the group will become a member of the UN's Economic and Social Council, and will be allowed to propose and argue human rights issues in front of key UN committee meetings. The organization works to eliminate legal, economic, social, and cultural discrimination against lesbians and gay men throughout the world.

According to Power, Serguwa accepted a two-year deferral of the vote largely as a conciliatory gesture to the other delegates on the NGO committee. Other countries from Africa, Latin America, and Europe supported ILGA's application, but the decision to admit a prospective NGO must be unanimous.

Power said that ILGA will now concentrate on generating support from gay Arab people and their constituents in an effort to secure the group's admission in 1993.

—Elizabeth Yukins

Community Works adds new members

BOSTON—In an important expansion of its mission, a local federation of progressive grassroots organizations has added two new groups to its membership. In January, Community Works, Boston's only funding

federation of social change groups, added the Chinese Progressive Association (CPA) and Women In the Building Trades (WIBT) to its membership.

CPA has worked to obtain fair unemployment compensation for seasonal workers, and to secure bilingual services for Chinese workers; WIBT trains and counsels women in the skilled construction trades.

"This really rounds out the picture," said Community Works' Natalie Diffloth. "We were specifically looking for groups working on labor issues, and both [CPA and WIBT] do." Diffloth told *GCN* that the federation was also pleased to expand its relationship with the Chinese community.

At the moment, Community Works includes 23 organizations, including the Boston Women's Fund, the MASSPIRG Education Fund, and Gay and Lesbian Advocates and Defenders (GLAD). The federation primarily raises funds through programs at workplaces, in which employees donate a portion of their paycheck to the federation. Community Works then divides the funds equally among its members.

Diffloth explained that the workplace program is an efficient and effective means of raising money for progressive organizations. Because the method does not necessarily involve expensive promotional campaigns, she said, about 85 percent of such money "really gets out to communities."

—Chris Nealon

Police attack gay man

BOSTON—A gay man, who says he was observing the conduct of a Boston police officer who was harassing two men outside a local gay bar at 2:00 in the morning, was assaulted and arrested by Boston police Feb. 7.

The man who was attacked, Peter Kelly, is a member of the Greater Boston Lesbian and Gay Political Alliance. According to Michael Cronin, chair of the Alliance's Anti-violence project, Kelly noticed a police officer, later identified as Officer J. Klokman of Area A Police, questioning two men who were sitting in a gray pickup truck. Cronin said that Kelly heard the officer using anti-gay epithets and that Kelly approached the scene to ask what was happening. When he did, said Cronin, the officer said to Kelly, "Get the fuck out of here, this is my street." When Kelly refused to leave, the officer grabbed him by the collar, dragged and shoved him, and again said, "Get the fuck out of here."

At that point, according to Cronin, Kelly walked behind the officer's patrol car in order to identify and record the vehicle's number. At that point, Klokman approached Kelly and said, "All right, that's it." He then punched Kelly several times in the face and upper body and threw him into the back of the patrol car. Klokman did not read Kelly his Miranda rights, nor tell him under what he was charged with at the point of arrest.

According to the Fenway Victim Recovery Program's Robert Weinerman, who is assisting Kelly in the case, Klokman told Kelly that he was being arrested for disorderly conduct. Weinerman said that Kelly did not behave inappropriately when inquiring about the officer's conduct. He added that throughout the ordeal, Kelly was calm and never raised his voice.

Weinerman said that Kelly was kept over night in the Area A holding pen. At 10 a.m. the next day, Kelly was taken to Boston Municipal Court and informed that he wasn't charged with any crime and was free to go.

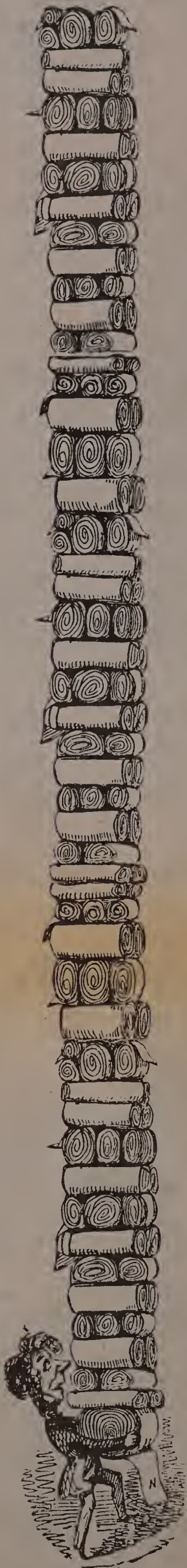
Cronin said that the Anti-violence Project is enraged about Kelly's arrest. "It is such an egregious act, so blatantly abusive behavior on the part of the police," he said, "that it is clear that the police are completely out of control."

Cronin also said he expects that the police will lie about the facts of this case. "They already have lied," he said, in reference to a statement on the incident report that claims Kelly was "taunting and jeering" the two men who the officer was questioning. "That's absolute nonsense," said Cronin. "It's completely incongruent with who [Kelly] is."

"This is a very disturbing development at a time when police harassment against gay men and lesbians is high," said Don Gorton, chair of the Alliance. He also said that the Alliance will definitely pursue the case. "The Alliance will be watching the police response to this matter very closely," he said.

The Fenway Victim Recovery Program is seeking information about Peter Kelly's arrest. If you or someone you know witnessed the scene outside of 119 Merrimac at closing time on Feb. 7, please call Robert Weinerman at 267-0900.

—Ed Boyce



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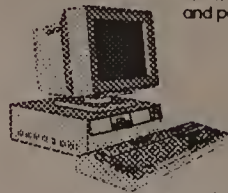
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Gay Republican to join key civil rights agency

The state's recently-elected Republican governor appoints Mike Duffy to an important position at the Massachusetts Commission Against Discrimination

By Elizabeth Yukins

BOSTON—At a time when gay Republicans are working to establish political power in Massachusetts, the election of Republican governor William Weld has proved to be advantageous. Weld recently appointed a gay Republican, Mike Duffy, to a commissioner position in a state agency that handles discrimination suits.

Duffy is Weld's first openly gay administrative appointee, and reaction to the nomination has been mixed. While some gay rights advocates view the appointment as a symbol of the gay community's growing political power, others are skeptical about Duffy's administrative capabilities and civil rights interests.

Weld appointed Duffy to a commissioner position at the Massachusetts Commission Against Discrimination (MCAD). Duffy may ultimately chair the board, but this decision will not be made until after he assumes his position on Mar. 8. The MCAD is comprised of three commissioners and a support staff.

'Power to gay people'

"I think it's terrific that Weld's hiring openly gay people in his administration," said Arline Isaacson of the Massachusetts Gay and Lesbian Political Caucus. "It's a big deal in the straight world that this appointment is being done in a bold way," she told GCN.

David LaFontaine, of the Coalition for Lesbian and Gay Rights, similarly believes that Duffy's nomination represents an important recognition of lesbian and gay political rights. "Weld saw this as a way of giving concrete power to gay people," he told GCN.

"Duffy's appointment is an acknowledgment of the importance of the new Gay Rights Law," LaFontaine said. "Duffy will bring a focus on gay and AIDS issues that we've never had before," he said, adding. "We are continually under-represented, if not ignored, in most government agencies, and we need openly gay people [in positions of power] who will force straight people to change their attitudes."

Many gay rights and AIDS advocates hope that Duffy will be able to expedite the rate at which HIV discrimination cases are handled. The MCAD has come under fire in the past for not resolving HIV-related cases quickly enough. Michael Cronin, a member of ACT UP, told GCN he hopes that Duffy will implement a policy of prioritizing cases and will pay immediate heed to HIV discrimination suits. "ACT UP calls upon Duffy to aggressively pursue several HIV discrimination cases right away," said Cronin, adding, "We hope he cuts through the red tape and makes it obvious that HIV discrimination will not be tolerated in the commonwealth."

According to Kathleen Allen, the commissioner whom Duffy is slated to replace, HIV-

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Gay rights group launches anti-violence campaign

The National Gay and Lesbian Task Force addresses the escalating rate of anti-gay and -lesbian violence

By John Zeh

WASHINGTON—As two studies released this month document escalating violence against gay men and lesbians, the National Gay and Lesbian Task Force (NGLTF) has begun a "Campaign to Count and Counter Hate Crimes." NGLTF and grassroots groups throughout the U.S. will launch the newly expanded effort March 6.

Gay men and lesbians "continue to make progress toward equality, freedom, and visibility," said Kevin Berrill, director of NGLTF's Anti-Violence Project. "But we are increasingly under attack."

In Atlanta, a survey of lesbians and gay men showed that 36 percent reported physical abuse, while 89 percent said that they had experienced verbal abuse. Fifteen percent reported being raped, and 22 percent of those surveyed had been attacked by assailants carrying weapons. In addition, 27 percent of the respondents received threats of being "outed" to families or at work.

In Utah, a poll of 234 lesbians and gay men indicated that more than 80 percent had experienced a significant threat or assault. Forty-five percent of those polled reported threats of violence, while 24 percent said they had been assaulted.

The growing crisis of anti-gay harassment and attacks has prompted NGLTF and its community—and campus—campus based allies to step up efforts to:

- Encourage and assist local documentation of anti-gay incidents
- Educate lesbians and gay men about how to resist violence
- Advocate vigorous response by law enforcement officials.

"Climbing" anti-gay attacks are accompanied by "a corresponding increase in the level of rage in our community," said Berrill. He added that this year, in addition to highlighting anti-gay violence, the Project will seek to "safeguard our lives and communities." Rallies, media conferences, forums, and other events will be held when NGLTF releases its 1990 violence report.

Although the 1989 survey conducted by NGLTF did not document increases in major crimes against gay people, it charged that underreporting and unsystematic data collection prevented a comprehensive overview of anti-gay violence that "plagued" the U.S. in 1989. A total of 7,031 episodes were reported to NGLTF, 217 fewer than in 1988 but enough to show that anti-gay crime remains a

significant on-going problem.

"[The 1989 report] does not measure the full extent of anti-gay violence and victimization that occurred," said Berrill. "We estimate that the vast majority of anti-gay attacks were not documented." Data from polls and recent studies on prevalence of such crimes indicate the problem is "far greater than our figures suggest," he said.

Berrill said he was disappointed that some gay groups failed to participate in last year's study, noting that AIDS and other political needs compete for their time and energy. More groups have signed on to this year's survey, but additional help is needed. Those who participate will receive an organizing packet containing fact sheets, suggested activities, media tips and statistical forms.

"Keep fighting back," urged Berrill. "Document crimes of bias, reach out and give a hand to survivors, report attacks to police, demand fair treatment by the criminal justice system, lobby for tougher laws against hate violence, and work together with all groups that are victimized by hate for a safer, saner, freer society."

"We've established a model in our community with dealing with a crisis—AIDS," he said. "We have buddies, crisis-intervention counselors, AIDS service organizations that gay people helped to establish and fund all over the country. We are facing a second epidemic of bigotry and violence. We need the same kind of volunteer spirit to go to government at every level, and insist that they provide the same level of support as all victims of crimes deserve, because right now, victims of hate crimes in general—and anti-gay violence in particular—are overlooked and underserved," concluded Berrill.

The federal Hate Crimes Statistics Act signed by President George Bush last April was "an important first step," Berrill said, but its effectiveness will be "diminished" unless local and state governments help collect data on anti-gay hate crimes. The law requires the U.S. Justice Department to collect data on crimes based on prejudice against race, religion, ethnicity or sexual orientation.

In addition, participation in the FBI's Uniform Crime Reports, which now include hate crimes, is voluntary. States that do not collect data on sexual orientation will not report anti-gay attacks to the FBI, cautioned Berrill. "It will take years before data collection will ever begin to approximate the actual level of violence and the dimensions of the problem," he said. □



MARILYN HUMPHRIES

Anti-war activists occupy government building

BOSTON—Over 70 anti-war demonstrators gathered outside Sen. John Kerry's (D-Mass.) office to demand that Kerry change his position on the Gulf War and initiate a cease-fire proposal in the U.S. Congress. Kerry was not in the city at the time of the protest, but demonstrators vowed to sit outside his office until he responded to their demands. Six members of a queer affinity group were arrested when they chained themselves to an indoor balcony, unrolled a peace banner, and chanted anti-war slogans.

Protestors said that Kerry changed his anti-war stance when fighting broke out because war became equated with "patriotism." "We don't agree with people who flip-flop on their positions for political convenience," said one demonstrator. "War that is immoral before it starts does not become moral after it begins."

The demonstration was organized by the Direct Action Taskforce, affiliated with the Emergency Coalition for Peace, Justice, and Non-Intervention in the Middle East. The protestors were not allowed to enter Kerry's office because, according to Kerry's staff, they "did not make an appointment with the senator." In response, demonstrators declared that they planned to sit outside the office until Kerry returned. "While Kerry is not meeting with us, people are dying," one protestor told GCN. "The longer it takes for dialogue, the more devastation that occurs."

Police maintained a hands-off approach to the sit-in, but arrested six activists who chained themselves to a balcony. Calling themselves "Sluts In Chains," the queer affinity group demanded an end to the war, and called on Kerry "to not be such a wimp."

—Elizabeth Yukins

Condom distribution plan leads to heated debate

Some conservatives who oppose the plan to hand out condoms in New York City schools equate that action with homosexuality

By Chris Nealon

NEW YORK—In the face of intensifying debate, the Board of Education here is preparing to vote on a citywide plan that would make condoms available to high school students. Nearly 300 New Yorkers voiced their opinions on the plan at the Board's Feb. 6 meeting—which ran from 10:00 a.m. until 8:00 p.m.—and some observers say they expect the Board to postpone its Feb. 27 vote because of the controversy.

The proposal, suggested by New York Public Schools Chancellor Joseph Fernandez, would provide condoms to 30 New York high schools beginning in September.

"Condom availability is part of a larger AIDS education program," said Kim Bowen, a spokesperson in Fernandez's office. Bowen told GCN that the plan "stems from two things." First, she said, "New York City has the highest incidence of AIDS among adolescents anywhere in the country." Second, she added, the Board has "a mandate" to perform AIDS education in the schools, from kindergarten through twelfth grade.

So far, said Bowen, that education program has seen "spotty implementation." The uneven pursuit of AIDS education, she said, "raised a red flag for the Chancellor," and led him to propose the condom availability plan.

Public meeting

The proposal has pitted AIDS activists and health care providers against conservative Catholic and Orthodox Jewish parents, a split that Bowen said was apparent at the jam-packed Feb. 6 meeting. "Testimony covered the whole spectrum," she said. She added, however, that more people seemed to support the plan than to oppose it. "I think there were about two people in favor for every one who was opposed," said Bowen.

Ken Cooper, a member of ACT UP New York who sits on the School Board's Advisory Council on AIDS Education, agreed with Bowen that support for the program seemed to outweigh opposition.

"There was a wider cross-section of the community in favor of the proposal," Cooper told GCN.

Cooper added that although activists had initially provided most of the public support for condom availability, pro-condom sentiment has since "taken on a life of its own." For instance, he said, some members of ACT UP had planned in September to attend Board meetings every month until the Board voted to approve condom availability, but "by December we were so burned out we couldn't believe it." At the recent meeting, however, activists were joined by parents and health care workers.

In addition, Cooper said, a number of political figures came to the meeting to voice their support for the plan. Among these, he said, were Comptroller Elizabeth Holtzman, City Council President Andrew Stein, Manhattan borough president Ruth Messinger, and U.S. Rep. Ted Weiss (D-N.Y.). Testimonies from the politicians had not been solicited beforehand, Cooper said.

Scaled-down plan

Cooper said he thinks the proposal will probably be approved, if only because it has been scaled down to soften conservative objections. "I think it's almost a sure shot," said Cooper. "Unfortunately, the Chancellor has already made one major concession." Fernandez's first plan, he said, was to have been implemented in all New York high schools. The current proposal, however, involves only those high schools with in-house health clinics, and provides for a phasing-in of condom availability in the rest of the schools over the next two years.

"I actually think [the concession] is a major defeat," Cooper said. He added that ACT UP estimates that 40,000 of New York City students are HIV-positive. "And there are only 250,000 students in the system," Cooper said. "[Members of the Board] have no idea how critical those two years are."

Although the Board's decision to include a phase-in is disastrous, Cooper said, public attention has been focused on the issue of parental consent—a question Cooper thinks

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GCN Job Opening

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All letter and "Speaking Out" contributions must be TYPED and DOUBLE-SPACED. Letters can be NO LONGER THAN TWO PAGES. Speaking Out" contributions can be NO LONGER THAN FOUR PAGES and require a short (one to two sentence) biographical note about the author for inclusion at the end of the article.

Because GCN wishes to encourage dialogue and a diverse representation of perspectives on the letters pages, printing of "Speaking Out" contributions received from authors who have had other "Speaking Outs" appear in GCN recently may be postponed temporarily.

For editing purposes, it is helpful to be able to contact you easily -- please enclose your name, address, and daytime phone number with your letter or article. Thanks.

Send to: Community Voices/Speaking Out, GCN, 62 Berkeley Street, Boston, MA 02116.

The opinions expressed in "Speaking Out" contributions are those of the author and are not intended to represent the views of the GCN staff, Board or membership.

Our future is not in the Republican party

Dear GCN:

I must rebut David LaFontaine and Patrick Ward's Speaking Out piece (GCN, Vol. 18, No. 28). Our future is not in the Republican Party. I voted for Weld because Silber wanted to win by espousing hate, not because Weld had all the answers. And I am not trying to say there are no Republicans who are liberal or supportive of gay rights, but the record of the Republican Party has been and is abysmal for gay people.

When gay people were present at the signing of the Hate Crimes bill, they were invited because the Republican Senator from California was in a tight race for Governor and he was courting the gay vote: Bush did invite California Log Cabin members because they were gay, but it was just politics. Also, the Log Cabin Club in California has been refused recognition as an official GOP club and their money has been refused by the party.

When Project 10, a program to help gay youth accept who they are, was still new in Los Angeles, the entire Republican delegation to the California State Assembly voted in caucus to try and withhold funding from the LA School District unless and until they disbanded the program. No Republican leader spoke out against this, not then-Senator Wilson, not Reagan and not Bush.

We are all aware of the dismal Republican response to AIDS, wherever the GOP was in power there was a vacuum.

How does Duffy or any other gay Republican explain their fealty to a party that does this? As far as Duffy's natural base goes, no one should have our blind allegiance, no matter what their party or sexual orientation. Lastly, is 800 votes mere? What was the total cast in that district?

The Democrats have not been great either; their response to AIDS should have been better, they did not shout in outrage regarding the Republican response to Project 10, and certainly they have always districted gay areas to give safe constituencies to as many legislators as possible without creating a solid base for a gay candidate.

The gay Republicans I know all tell me they are trying to change the party from within; that they like the fiscal conservatism, etc. I do not know why they don't try to change the Democratic Party from within.

I find the two major parties are very similar; both want to stay in power by whatever means and both tend to want to preserve the status quo. I find the GOP is more interested in money than people, but neither party has my love.

The GOP started as a third party, one with a major theme and it won power with Abraham Lincoln. That was when it was at its best: over 100 years ago! It is time for a new third party, one that can clearly state its goals and promises to be inclusive, one that looks beyond gaining power.

Sincerely,
Ken Jackson
Somerville, Mass.

We are all family

Dear GCN:

Someone in your family is probably gay or lesbian. If that is not known or spoken of in your family, then gay and lesbian people are "them"—not a part of your family. It has been estimated that one out of three American families has someone in it who is gay or lesbian. Nothing to be silent about!

Your silence is helping bigotry and ignorance to multiply across this land. Your silence is encouraging verbal and physical assaults against gays and lesbians.

Why does the gay and lesbian community say: Silence = Death? AIDS activists created it to say: if we remain silent, waiting for the government to take action against AIDS, people will die. Likewise, we as family must raise our voices to end the silence about our members who are at risk for AIDS, who carry the virus, or who have died, so that the larger society around us can know we are *all* family... so that our gay and lesbian members are not "them."

In all the stories of AIDS told through our news and entertainment media, something has always been missing: the real stories of the millions of people who are the families and friends of gay people with AIDS. Under-reported and under-represented are the mothers, fathers, sons, daughters, husbands, wives, lovers, aunts, uncles, nieces, nephews, cousins, brothers, sisters, grandmothers, grandfathers, and friends: the family.

As a gay man from the Midwest living in New York City, I have lost family and many friends to AIDS. I know of so many who, out

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Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Addressing anti-union myths

By the Gay and Lesbian Labor Activists Network

As the Fenway Community Health Center (FCHC) nears completion of its new facility, members and supporters of the Gay and Lesbian Labor Activists Network (GALLAN) continue to experience profound disappointment that this important and lasting community institution has been constructed primarily with non-union labor. Despite extensive negotiations over a ten-month period, and a commitment made to GALLAN in September 1989 to construct the interior of the building with union labor, on July 28, 1990, the FCHC signed with a non-union general contractor.

As GALLAN members and people committed to social justice, we believe that unions are the fundamental way for working people to equalize the power imbalance in the workplace and the only way for working people to have real security on the job. We are concerned about the issues this project raised and would like to share our analysis of why the FCHC built non-union, and the importance of this to our community.

GALLAN believes that the reasons for this unfortunate event are rooted in the FCHC's original arguments against using union labor. The FCHC's objections were that union labor costs too much, and that unions can't meet affirmative action goals. The FCHC also framed the entire issue as one of AIDS vs. labor. Because the FCHC's arguments arose from many commonly held anti-union myths, we would like to address them here.

Union labor *in construction* can cost more. This is because union workers are paid at the prevailing wage rate (a community-based

standard for construction wages), get excellent health and welfare benefits (including health insurance which is rarely available from non-union contractors), receive on-the-job and formal classroom training, and have health and safety protections.

While the construction unions' record on affirmative action is admittedly not what we aspire to, it is still better than the hiring record found in non-union construction. Women and people of color in the building trade unions receive the same wages and benefits as their white male union brothers. Because the unions provide apprentice training programs—rarely offered from non-union contractors—women and others who have been kept out of construction have the opportunity to enter a trade untrained. We are curious as to how many women and people of color were brought on to help construct the new health center.

The most disturbing part of the FCHC's position was the contradiction they set up between the fight against AIDS and the fight for unions, as if the only way to support one struggle was to ignore all others. For us the answer was not in deciding whether a new health center was more or less important than supporting a standard of living for working people by using union labor. It was in creating a coalition where all parties respected and understood each others agendas.

With all these differences and many months of work, the final obstacle was insurmountable. The FCHC informed us that long before GALLAN had become involved, they had signed a Reagan-Bush administrative funding agreement that required them to sign with the lowest bidder. This agreement essen-

tially meant a non-union building. Had GALLAN known this before the bidding process occurred, we could have gotten around it. By July 1990 it was too late. The Fenway would be a non-union building.

As in most non-profit organizations the FCHC Board has the ultimate responsibility for all major decisions. The Board hired staff whose experience in construction and development did not extend to union labor. The FCHC is not the only community organization that is ignorant of unions, nor are they the first to have these problems surface in the midst of a major capital development campaign. We can only hope they will be the last to make these mistakes.

We believe that while the new FCHC facility will be important in answering the health crisis in the lesbian and gay community, it represents a lost opportunity in coalition building with other peoples and communities whose strength we need. The history of working-class people in this country includes the construction of edifices that were built with union labor. Buildings are permanent structures that don't move or go out of business. While it is always possible to organize the workforce of a factory to become union members, we can never change the FCHC building into a union structure. Every time we go to the Center for health care we will have a sense of what this building could have been and disappointment that it will never be.

The Gay and Lesbian Labor Activists Network (GALLAN) is an organization open to all lesbian and gay union members. We can be reached at P.O. Box 1450, Jamaica Plain, MA 02130

of fear of rejection, didn't tell their families they were gay and/or ill. So they didn't get some of the support they needed. And worse, they didn't seek medical care when it could have helped. Their silence equalled death.

We, as family, must not let people with AIDS and HIV die of our embarrassment. You may be involved in some aspect of our society which helps create the images of gay men and lesbians that our nation comes to know and believe. It is because you are family, the core of American life, that you are listened to when you speak. Parents, siblings, relatives, and friends of gay men and lesbians and especially people with AIDS can make a difference in 1991. We can let America know AIDS is not going away because the family has arrived. We are *all* family. We won't be silent!

Rick Burd
New York City, N.Y.

It is too simple

Dear *GCN*:

The February 4-10, 1991 offering by David LaFontaine and Patrick Ward ("Why our future is in the GOP") is a call to work both sides of the fence. Although I was only a child when Malcom X raised the question of why someone would want to move into a house on fire, after reading this article it is not always clear to all how a quest for the ideal can obscure the truth.

It is too simple to paint a "they vs. us" analogy. By the authors' account, the Republicans may be making overtures to gays but that does not make them a better alternative to the Democrats. David and Patrick are obviously speaking about the interests of "our talented tenth," those wonderful boys who want to project the image that they won't "stir up trouble" by challenging the fascist and racist foundation of American society ("...a stereotype... uniformly left-leaning, anti-establishment, and out of the mainstream"). These boys represent the decent, respectable types who often don't look the part and won't offend the folks at large.

To hear that David and Patrick are lobbying for gay civil rights makes me very uncomfortable. Somehow it seems that they may not be as concerned with the structural forces which enslave the gay community, those of us who don't look the part, are not white and Christian, and who won't "eat crow." So one need not wonder what their future would present for the rest of us. The respectable gays long to enter the "house" at our expense.

It looks like I'll have to remain outside and fan the flames.

Sincerely,
George H. Hayes
Plainfield, N.J.

Disappointed

Dear *GCN*:

It was disappointing, although not surprising, to read the report in *GCN* (vol 18, No. 28) about the opposition to Jon Parker's attempt to distribute sterile needles to drug users on Parker Street. He and his associates are trying to help stem the transmission of HIV via needle-sharing, and yet it seems that many people have nothing but criticism for their efforts. It is especially offensive and hypocritical that people who defend the freedom of homosexualists to engage in unconventional activities are unwilling to defend the freedom of drug users to do likewise. Drug use, like sexual activity, should be the business only of the individual engaged in it, not that of the government or the "community."

The article in *GCN* was clearly weighted in favor of those who oppose Parker. Much more space was devoted to quoting "community representatives" who oppose access to sterile needles than people sympathetic to sterile needle distribution. Parker was attacked as "egotistical" and "abrasive," while the statements of self-appointed "leaders" like Graylan Ellis-Hagler and David Scodras were repeated uncritically.

GCN seems to feel that the views of some church leaders like Ellis-Hagler, are important, while those of others, like Bernard Law (as evidenced in past articles in *GCN*), are not. What is the reason for this distinction? Why is one narrow-minded religious leader worth listening to, while the other is not? I wonder if Scodras would be so concerned about the views of the "community" if a homosexualist group were distributing condoms and ran into similar "community" opposition. I don't think so.

It is inconsistent for those who claim to be in favor of freedom of choice to endorse people's freedom to engage in homosexual sex and to choose abortion, and then fail to sup-

port a person's freedom to choose to ingest or inject drugs and obtain sterile needles. *GCN* and Scodras oppose the continued criminalization of homosexual sex which many "communities" support. Why then the failure to oppose similar restrictions on another voluntary, personal activity, even if such restrictions are endorsed by the "community?"

Catering to the bigotries and narrow-mindedness of some local "leaders" may well help the career of Scodras and the political connections of *GCN*, but it certainly will not lead to a freer society for the rest of us.

Joe Peacott
Boston, Mass.

Lone cry in the dark

Dear *GCN*:

I participated in the Jan. 26 march against Mideast insanity. It was really rousing. I was marching with three other lesbians when we saw a sign waving: "Women Loving Women For Peace." We hurried to catch up with the marcher carrying this sign—it was wonderful!! There were whole contingents of gay people marching. My only wish is a lone cry in the dark that "queer" wouldn't become the new "generic" term for lesbians/gay men. I much prefer the term "Gay."

I am a current victim/survivor of the economy. I was teaching in a public high school when the working conditions literally made me sick (I'm *not* blaming the students, rather the administrators who run our schools). I was forced to resign and unemployment awarded me benefits. Except now they are holding up my current check because I started going to school at night; I have to go in and report and be checked out to make sure that going to school doesn't interfere with looking for a job (it doesn't; I've been looking). If they decide I'm not malingering, then they'll release the back checks.

But there are very few jobs out there during this recession. I keep thinking that if all the money spent for the war were to be spent on AIDS, the drug problem, the homeless, and eliminating violence against women, gays, people of color—there would then be a lot more jobs for us! I wish there would be less fighting among ourselves in the various gay, women's, and peace movements I once went to a talk on "horizontal violence"—how we attack each other. More than ever, we need to unite to fight the common enemies.

At any rate, it's renewal time, and I am forced to ask for the "low income" rate for now. Keep up the good work, *GCN* (and *please* don't ever change your name to "Queer Community News")!

Sincerely,
Nina Boal
Baltimore, Md.

We witness profound devastation

Dear sisters and brothers at *GCN*:

Greetings of solidarity.

I am a political prisoner currently incarcerated at the women's high security unit in Marianna Federal Correctional Institute in Florida. Your paper has long covered my own case and those of my comrades in the Lexington High Security Unit and in the Resistance Conspiracy case. Thank you.

The support from *GCN* and from the lesbian and gay community has been of central importance to the breaking of state imposed isolation. This support helped empower those of us who are lesbians to struggle for ourselves and our sisters.

For the last two and a half years while awaiting trial in Washington D.C. in the Resistance Conspiracy case we witnessed the profound devastation/genocide of AIDS on the Black community incarcerated in the DC jail. We began peer counseling and advocacy inside the women's population to struggle for medical treatment, education, and basic human decency and dignity. There was *no* education or counseling and very little (if any) medical care when we arrived there in 1988. As a result of community involvement from the outside and work among prisoners on the inside a pilot project was begun under the auspices of the chaplains at the DC jail and the Whitman-Walker Clinic. A very small beginning.

Using *GCN*, sharing our copies with others was an important tool. It helped fight homophobia and give real information. It is invaluable.

Now the Resistance Conspiracy case is over, and we have all been dispersed and separated into the federal prison system, sent into maximum security prisons all around the country.

I need *GCNs* even more now.

Again thank you.

The struggle for human and social liberation continues.

Venceremos,
Susan Rosenberg
03684-016
PMB 7007
Shawnee Unit
Marianna, FL 32446

Infamous distinction

[This letter was originally sent to Hamish Maxwell, chairman of the Board for Philip Morris Companies]

Dear Mr. Maxwell:
Last weekend I accompanied 20 members of the newly formed Research Triangle Park, N.C., chapter of AIDS Coalition to Unleash Power (ACT UP) to demonstrate at the North Carolina stop of the Philip Morris "Bill of Rights Tour." As you know, our continuing demonstrations against the Philip

Morris Co. and our continuing boycott of your products Miller beer and Marlboro cigarettes are organized to protest your generous funding of Sen. Jesse Helms.

While you sponsor a 50-state tour of the Bill of Rights, you unabashedly fund the U.S. Senate's biggest opponent of the freedoms embedded in that document. Given this inconsistency, perhaps I should not have been as shocked as I was that our demonstration in Raleigh was met by Philip Morris henchmen every step of the way. Not only did your officials bar us entrance to the opening ceremonies, but you videotaped our entire tour of the exhibit. Your company's actions were strikingly similar to the Czechoslovakian secret police, who monitored now-President Vaclav Havel's every step when he was protesting the civil liberties' abuses there. However, in Czechoslovakia, the secret police never operated under the pretense of promoting the Bill of Rights.

Philip Morris Co. has the infamous distinction of being the single largest corporate donor to both the election campaigns of Sen. Helms (\$22,100 to date) and to the "Jesse Helms Museum and Citizenship Center" (\$200,000 to date) now under construction in North Carolina.

Sen. Helms has the infamous distinction of opposing all efforts to secure equal treatment under the law both for lesbians/gays and for racial minorities, as well as opposing all efforts at creating a sane and responsive governmental policy on AIDS. I submit that Sen. Helms' demagoguery is effective, and his hateful anti-gay amendments all too often pass, because of the credibility that corporate boosters such as yourselves provide.

Some of your other guests at the Raleigh exhibit expressed such opinions as: "Thank God for AIDS," and "Jesse Helms showed you queers." Perhaps you also believed that North Carolina lesbians and gay men would succumb to your intimidating videotaping and strongarm tactics. While it is true that discrimination on the basis of sexual orientation and on the basis of HIV status is a serious problem in the state, ACT UP/Research Triangle Park nonetheless seemed more emboldened than frightened by your authoritarian display.

You would do well to treat your \$60-million Bill of Rights Tour as more than just a public relations splash. I'd recommend you start by reading it.

Sincerely,
Carl Goodman
Washington, D.C.

VOLUNTEER
AT GCN 426-4469



TEA CORINNE

Pat Bond

Actress and comedienne Pat Bond died Dec. 24, 1990. She was 65. Bond will be warmly remembered for her appearance in the film *Word is Out*, in which she told of being in the military; for her one-woman recreation of Gertrude Stein, in *Gertie, Gertie, Stein, Stein, Stein, Is Back, Back, Back*; and for her portrayals of Eleanor Roosevelt's secret lover Lorena Hickok, and the ax-wielding *Lizzie Borden*.

I saw one of the first performances of *Gertie, Gertie, Gertie* in Marin County, just north of San Francisco, around 1975. It was an incredible experience. Bond, dressed in shapeless black, became the person of Gertrude Stein. She sat on a small, bare stage and talked with us for over an hour about her childhood, her life with Alice, her books. I felt that I was getting food that I hadn't known I was hungry for: lesbian herstory recreated with power and joy.

After a break, Bond took the stage again, this time wearing a tee shirt with a tuxedo printed on it. What followed was a lively discussion about lesbian life in the '50s and '60s. Pat talked and encouraged audience members to share their own stories. She told of women who preferred tribadism being called "Riding Dykes," and joked about dates where she got rug burns on her elbows. Earthy, raunchy, pithy, gutsy—she was all these and more.

Pat Bond was a social person, inviting those of us hanging around after a show to join her at a women's bar or restaurant where we would talk for hours. I can picture her at the Lesbian Herstory Archives in New York or with a group gathered around a table at Mama Bears in Oakland.

Pat Bond was funny and warm, with a gravelly voice and a flippant way with words. I'll miss running into her in a cafe or hearing her talk at a lesbian/gay pride rally. I hope someday that someone will write her biography. She was a winner.

—Tee A. Corinne

city. He had a soft, almost Southern accent, and listening to him was like being back in the country, rocking on a porch, staring up at the stars.

He'd come from Bremen, a tiny town near Lancaster, which is south of Columbus. When his mom found out that I was interested in kids' books, she sent us a copy of "Bremen Town Musicians," the Grimm's fairy tale. In that story, a group of homeless animals outwit a band of thieves and live happily ever after in Bremen. The story appealed to Randy and me because we were both ambivalent about city life. Although Randy had moved back to Bremen several times in hopes of living "happily ever after," he always ended up feeling isolated and would soon find himself back in Boston with Bean, a shaggy dog who was his companion for many years.

Randy's dad was a race-car driver, and Randy used to claim that he himself had been "born on the tracks." He liked to collect old cars, usually sturdy models from the '50s and early '60s, and one of them took us to Acadia National Park for our summer vacation. That was the year of the gas crunch, and we practically had the whole park to ourselves. It was so quiet and peaceful; the air was clean, and all you could hear were the swallows skimming over the campgrounds. We drove by inlets and sounds, holding hands and smiling shyly at each other—just two country hippie boys in love. It was a great time to be young and gay, and no one had even heard of AIDS then.

Even after our relationship changed, Randy made me feel warm and wanted. We'd talk on the phone or have lunch a few times a year and he'd tell me about his job at Beth Israel or about another boyfriend who had broken his heart. In the early '80s his mom got sick, and Randy went back to Bremen to care for her until she died.

A few years ago, Randy called to tell me he had AIDS and that he had just gotten out of the hospital. I began to visit him more often, and we'd talk about the good old days. He told me he was going back to Ohio for his twentieth high school reunion, and said he was anxious about how people would react, because he'd heard that rumors were circulating about him. One rumor maintained that he was a junkie living in a basement in New York City. So, Randy said he was going back to set the record straight with his friends by being honest about his illness.

He made the long trip by himself and actually ended up having a good time at the reunion. He educated a few people, and received support from his two brothers.

In June of that year, Randy and I both participated in the AIDS walk. Randy raised over \$1,400, and he insisted on walking the entire route even though the neuropathy was beginning to hurt his legs, saying, "If I can do this, I can do anything!" Our balloons got tangled; Randy said it would keep us together, and we put our arms around each other, laughing. On the bridge, his balloon came loose and floated away over the river.

Randy fought the disease valiantly, realistically. At one point he told me his goal was to live to be 40. The last time I saw him in the hospital, he was skinny and very weak, but he managed to smile—it was the same smile he'd had when we'd taken our wonderful trip to Maine long ago.

He died in Beth Israel Hospital where he'd worked for ten years. He was taken back to Ohio and buried in Bremen. In December, the people who loved Randy gathered at Arlington Street Church. His brothers flew up, and during the service someone remarked that Randy would have scolded us for crying so hard, because Randy loved life.

He was kind and gentle, a rare nurturing man who can never be replaced. Randy was too young to die. I only hope that we can unite together to defeat this disease so that no more people have to die.

Randy, I will never forget you.

—Tom Ford

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GCN encourages anyone who would like to submit obituaries for publication to do so. We ask that obituaries be typed, double-spaced, and limited to 500 words, if possible. Include a photograph, if available. We offer writing assistance upon request. Contact the News department if you have any questions or would like to make a submission.

TOM FORD

Randy Cottrill

BOSTON—Randy Cottrill died of AIDS Nov. 19, 1990. He was 40.

I met Randy in 1979 soon after I'd moved to Boston. We were both Ohio transplants, grateful to find each other in the big, hostile

LYNNE S. BRANDON, PH.D.

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The early evolution of the most 'loathsome publication in the English language'

BY CHARLEY SHIVELY

I first learned about Stonewall in *WIN*, the counter-culture War Resisters League magazine, and in March 1970 I began attending Boston's Student Homophile League, whose Wednesday night political group quickly evolved into Boston's Gay Liberation Front (GLF). Boston's GLF participated in its first demonstration March 15, 1970 (against paying taxes to support the Vietnam War), organized a community center, maintained a hotline and carried on wildly. The GLF group participated in the Black Panther's Revolutionary Peoples' Constitutional Convention (RPCC). The principles put forward at the RPCC conventions at Philadelphia in September and at Washington, D.C., in November drew on gay experiences and in turn provided direction for GLFs around the country.

In November 1970, having returned from the RPCC, Boston's GLF published the first issue of *Lavender Vision*, with a half lesbian/half gay male collective; most of the males working on *Lavender Vision* went to San Francisco. The lesbians wanted to use the name *Lavender Vision* (issue #2 came out in April 1971); a reconstituted male publication collective then adopted the name *Fag Rag*. Our first issue appeared in June 1971 in time for the New York Gay Pride march to commemorate the Stonewall Rebellion.

Fag Rag was one among a whole network of GLF papers: New York had *Come Out*; Detroit, *Gay Liberator*; Toronto, *Body Politic*; Berkeley/San Francisco, *Gay Sunshine*; Washington, *Furies*; Oakland, *Amazon Quarterly*; and many more. All these publications offered a brisk brew of sexual liberation, anarchism, hippie love, drugs, peace, maoism, marxism, rock and roll, folk song, cultural separatist, feminist, effeminate, tofu/brown rice, communal living, urban junkie, rural purist, nudist, leather, high camp drag, gender fuck drag, poetry, essays, pictures, and much more. *Fag Rag* continues to publish today.

We realized publication could be an act of liberation, an act of publicity for those outside the centers of power. Passive consumers of the various media came suddenly both to record and to create another reality. Even now the lesbian/gay liberation viewpoint is excluded from popular consciousness. Jill Johnston of *Lesbian Nation* wrote that the existing media provides "more an obstruction than a channel ... somehow the incoming information is blocked or distorted instead of passed through intact or at all. The media is its own agency, or else it's a strict Customs Agency and very little cargo is permitted to pass." Even counter-culture rags would at best allow an issue or a column for what they saw as a marginal viewpoint; they themselves struggled under the conservative put-down that the counterculture men were all pansies and the women all lezzies ("freaking fag revolution").

Divisions and communities

Often painful conflicts arose from the desire for women, African-Americans, gay males, lesbians and other groups to separate into their own collectives. Such separation was needed because of the long history of oppression, silence, and suppressed consciousness. Separation came both from hostility found in self-styled comrades as well as



Charley Shively grew up in Ohio, where, he says, "We were so poor, I never had a childhood." Years later, Shively was living in Cambridge, Mass., doing work on the political left, when Stonewall happened.

He has been active in gay liberation for more than 20 years. He is one of the founding members of the *Fag Rag*, *Good Gay Poets*, and *Boston Gay Review* collectives.

Shively is also a writer and poet who has "been nourished by the extraordinary outpouring of the Beat and movement poets." He is a professionally-trained academic/historian currently on sabbatical in Mexico, where he is finishing his collection of essays, *Cocksucking as an Act of Revolution*.

This article is the first in a series that explores the history of *Fag Rag*, a seminal publication that dates back to the early days of gay liberation.

from frustration in developing a self consciousness. Profound contradictions around race, gender and class could not just be glossed over with well-intended but otherwise meaningless professions of a common struggle. A *Fag Rag* #8 (Summer 1973) editorial declared, "We have to create our own existences; we have to create our own media; we have to create our own community." A first step was to find out who "we" were; what "we" wanted; who our enemies were, who were our friends; what was our history; what our future would be.

Fag Rag's first great separation was to accept a division between gay men and lesbians. *Fag Rag* has never pretended to speak for more than a small group of gay men. The intellectual and political imperialists want to speak for vast bodies of people, who are actually de-voiced by being conglomerated into a whole of which they are not a part, but for which "representatives" pretend to act. *Fag Rag* did not create the separation between men and women and *Fag Rag* has never pretended that this separation was meaningless. Where sexuality is not an issue, coed groups make sense, but the sexuality of gay men and lesbians cannot be homogenized easily.

Although a trivial issue, the different positions of men and women in body exposure can not be covered over. For instance, at dances, some women do not feel comfortable exposing their breasts in front of men—particularly bisexual men. And some are not happy to see men nude; the cock could represent both patriarchy and rape. Since some women don't want to expose themselves in front of any man, some demanded rules against men going topless (if not bottomless). Part of this comes from a long heritage not of our making: straight men love to watch lesbians, but they freak out when they see two men making out. Women, on the other hand, have less often enjoyed watching men make out (although there has been a report of one group of university wives who meet together to watch gay male porno movies). In heterosexual society, women who expose themselves are likely to be raped; men who expose themselves are likely to be arrested for indecency.

Among lesbians, some women feel uncomfortable with men around; other women seek their companionship. Likewise, among gay men, some are more companionate than others with lesbians. And likewise, both lesbians and gay men relate to straight men and women in diverse ways. Homogenization tries to paper over these differences and say we are all one big group; such homogenization would wipe out differences. These differences are like dialects, which television attempts to eliminate in order to develop a single market for advertisers and manufacturers. The more separate groups there are, the better chance we have of surviving. While separate groups are needed in order to develop freedom on both sides, combinations can be made. Thus, *Fag Rag* participated with a group of women who began a lesbian journal *Bad Attitude*, the first issue of which appeared with *Fag Rag* #41 in 1984.

A group from *Fag Rag* participated in the 1971 protest at Atlantic City against the Miss America Contest. Among the protesting groups were the Vietnam Veterans Against the War. Their flyer framed the position of women, men and Vietnamese: "How to

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Examining the development of gay men

Richard Isay's *Being Homosexual*

Being Homosexual: Gay Men and Their Development

Richard A. Isay, M.D.
Avon Books, New York, 1990
\$7.95 paper, 159pp.

Reviewed by Donald Stone

Richard Isay bases his characterization of the development of gay men on the more than forty patients he has treated over the past twenty years. The portrait he offers is meant to serve as well as challenge the American Psychoanalytic Association (APA). Unlike the American Psychiatric Association, which removed homosexuality from its list of mental disorders in 1973, psychoanalysts have continued to see homosexuality as pathological and to believe that their function must be to "cure" their patients. Isay vigorously attacks both of these notions. Reading his condemnation of the APA will, of course, stir the spirit, but I suspect that for most gay men the landmark moment in that battle came in 1973. The more intriguing and provocative features of this book concern the author's understanding of gay male behavior.

Isay's theory refuses categorically to equate maternal environment with the cause(s) of homosexuality. Indeed, "while the early environment has considerable influence on the manner in which sexuality is expressed, it has an indiscernible influence on the sex of the love object." To Isay, homo-

sexuality is constitutional, that is, an essential aspect of one's nature, and it involves "a longing for lost attachment." In gay men that longing is usually for the father. When, for example, as children they adopt feminine ways, they do so to attract the father. This father-son drama is so central in Isay's analysis that it surfaces in nearly every major facet of gay male behavior he discusses. Why do gay men remember feeling "different" as children? Because they wish to screen the fear, even revulsion they experienced as a result of same-sex fantasies involving their father. Why do gay men often feel inadequate? Because once their fear and revulsion brought them to act in a manner that distanced the father, the son felt rejected. (Isay also believes that the emotions surrounding rejection by the father can explain the tendency in some gay men to form angry, rather than loving relationships.)

Isay does not confine his remarks to the earliest years of a gay man's development. He is also willing to speak his piece on such facets of adult life as coming out to family and business associates, and marriage. Isay's comments here are among the most balanced and understanding I have ever encountered. No dogma, no absolute rule drives his remarks, only the particulars of each man's situation. Isay acknowledges the support that coming out can provide, as well as the enormous risks that a gay man takes when he

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News for Newsweek

A Media Watch report

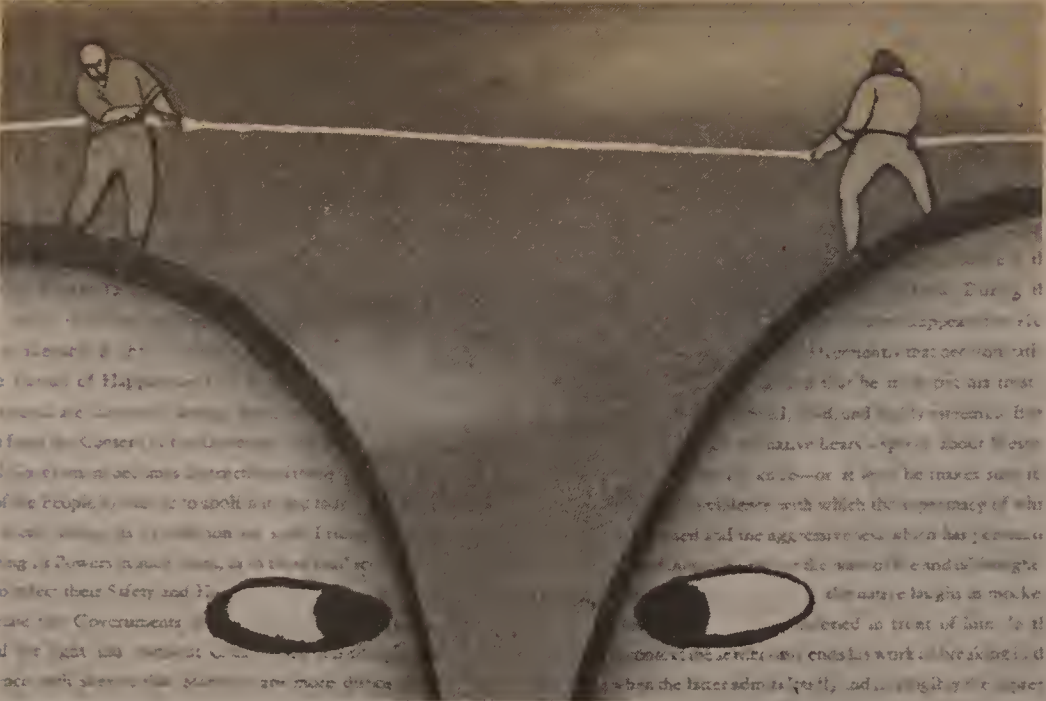


Illustration from the Newsweek article

By Laura Pierce

For those of us not on university campuses it is difficult to follow campus trends. Unfortunately, the last few years have seen a backslide of civil rights (including protection for gay and lesbian people, people of color and people with disabilities from on-campus violence, harassment and defamation) and equal opportunity (the prime example being the U.S. Department of Education's statement in December that scholarship programs for people of color are illegal because they violate the civil rights of white people). We would all do well to keep abreast of education with George "The Education President" Bush's administration at work.

A few weeks ago, PC (Political Correctness) made the cover of *Newsweek* magazine with the headline "Thought Police — Watch What You Say." On university campuses, things are heating up and conservatives are championing their First Amendment rights to racist, sexist and homophobic expression and defending their campuses against the "Marxist menace of multiculturalism."

Newsweek's cover story is an unusually sensationalistic and conservative representation of the struggle now happening on campuses across the country. In an attempt to make their campuses viable living and working spaces for a more diverse population, universities (under pressure from activists) are creating and enforcing rules to protect people who aren't in the majority of the campus population and to secure basic rights

such as freedom of movement and recourse if students experience harassment. This effort is being complemented by commitments to increase the numbers of representative faculty and adapt the curriculum to be more inclusive of women and a diverse array of racial, ethnic and sexual groups. These changes are a result of years of struggle on the part of activists and scholars as well as recognition by universities that changing demographics demand that they make their campuses welcoming to a diversity of people. The changes are radical, political and highly controversial.

As such, the mainstream press has been hard pressed to adequately represent the situation, and has embraced a conservative explanation that reduces the political clashes to attempts to undermine "the values which made this country great."—ideology that has reinforced white male privileges and power at other's expense. The question *Newsweek* attempts to answer is "What are the underpinnings of this powerful movement, so seemingly at odds with what most Americans believe?" Furthermore, the defense the conservatives are using is unassailable as far as *Newsweek* is concerned. The First Amendment and the examples picked as illustrations are clearly extreme:

Perhaps Nina Wu, a sophomore at the University of Connecticut, actually didn't like gays. More likely, she thought she was being funny when she allegedly put up a sign on the door to her dorm room listing "people who are shot on sight"—among them, "preppies,"

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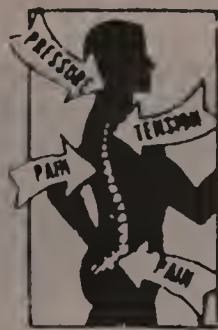
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Front and center

Adrienne Torf releases a new album



Find A Way— Adrienne Torf
(A Bongo Music, 1990)

Reviewed by Caroline Foty

After spending many years as a member of the band for some well-known singers, pianist Adrienne Torf came to center stage with her first solo recording, *Brooklyn From the Roof*. Her second collection of music for piano and synthesizers, *Find A Way*, firmly maintains her right to the spotlight. As on *Brooklyn*, Torf continues to use the electronic sounds with great subtlety for their unique coloristic effects, allowing the focus to remain on her inventive and varied acoustic piano playing.

Given what she can do with that piano, Torf's choice of focus seems eminently correct. She has total command of the keyboard and its resources, and can dash over the keys with the best of them. However, her virtuosity never becomes an end in itself. Rather, her technique seems to be always at the service of some deep emotional process, as if she

were in a trance seeking to find or invent sounds that will express her feelings. Thus, it is a calming and healing experience to listen to the resulting music, which is intimate in its communication and improvisatory in its immediacy.

I've always believed that a really well-thought-out piece of music should have a beginning, middle and end. Most of Torf's compositions are constructed that way. They have a real shape. An idea is presented, it is meditated on, embellished or dissected, rejoiced or agonized over, then it is put to rest. The listener feels as if she has completed the musical journey.

That journey is at its most intense in "Approaching Neptune." The title seems to be a reference to the composition "The Slow Return of Saturn," which was a highlight of the *Brooklyn* album. The two works are similar in style and shape, fusing the lyricism of Chopin and Brahms with the harmonic expansiveness of jazz. The piece begins with a tinkling pattern repeated over a melody in the center of the keyboard, and broadens to higher and lower ranges as it increases in movement and harmonic complexity. The "Saturn" piece is symmetrical, winding down with an extended repetition of its opening. "Neptune," on the other hand, tapers off rather suddenly, with a brief but recognizable reference to its initial melodic pattern. When Torf draws most heavily and inventively from her varied background, as she does for "Saturn" and "Neptune," her music is at its most transcendent.

In "Every Night, Winnie Mandela," based on a poem by June Jordan, the synthesizer takes a much more prominent role, providing bell-like percussion sounds (as well as occasional disturbing cracking noises in the opening section) while the piano sings the tune. This passage is serene but also has a coiled energy, which bursts forth in the middle section with drumming from the synthesizer and impassioned jazz-like chords from the piano. The opening section returns, quiet but not at rest, as is the final unresolved chord; at the end of any given day or activity, Nelson was still in jail and nothing was changed or resolved.

Torf's performance of "The Rock Will

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Ars Nova is off and singing

Boston's got a brand new gay and lesbian chorus

By Paul Davis

Ars Nova, Boston's new lesbian and gay chorus, has been in and out of the public eye for months. First, there was an announcement about a search for a director. Then came a reception for the new-found director. Then, auditionees were sought out. Finally, after five months of "taking care of business," the reality of a new addition to the Boston music scene has become visible and audible.

The first rehearsal of Ars Nova took place at the Arlington Street Church, Jan. 27. David Cutler, who is president of the board of directors for Ars Nova, detailed how he and the board's treasurer, Gerry Schmidt, met last April to discuss their mutual interest in broadening the musical offerings to the gay and lesbian community.

"We talked about a men's group that did show tunes," said Cutler, "or maybe a men's group that did jazz. Then, out of the blue, Gerry said, 'You know, what this group really needs is involvement by women.' Suddenly we both realized how true that was."

Cutler contacted Ann Sanders, Boston Mayor Flynn's liaison to the lesbian and gay community to see if she could recommend a woman with a musical background. Sanders immediately recommended Donna McKay-Randozzi, a local activist and professional soloist. McKay-Randozzi liked the idea of the chorus, contacted Ellie Armsby, a musician friend of hers, and the process of turning the idea into a reality began in earnest.

So many groups get themselves started and work on their raison d'etre first, and deal with the business issues later while they're trying to do the music," said Schmidt. "We wanted to deal with the business issues first and get them out of the way so we could concentrate just on music."

Officially incorporated and equipped with non-profit status, Ars Nova held its first auditions in early January. "We were all a little anxious about the auditions," recalled Armsby, who was named clerk of the group's board of directors. "We weren't real sure what kind of turnout to expect from the women, but I knew there was a lot of talent out there if we could just tap it."

And tap it they did. Over 70 people showed up for the auditions, almost half of them women. When asked about the auditions, the group's artistic director, Thomas Kim, said, "I was very pleased with the calibre of musicians who tried out." As a result, the original plan of starting out with 40 singers turned into 47, 25 women and 22 men.

Since she was instrumental in the group's creation, Ann Sanders was on hand for the first rehearsal. "Unfortunately, in many organizations, women are under-represented in terms of the community. What I'm pleased with here is that women are visible, that a conscious effort was made to have Ars Nova be representative of the community in terms of male and female."

I was personally quite impressed with what I heard. It was obvious that Kim has an excellent ear for good voices, all with an apparently significant level of musicianship. The group sightread through seven pieces, including pieces by Back, Brahms, Schutz, Sweelinck and Thompson, almost all of which required divisions into at least six parts, with the Bach requiring a double choir voicing.

Director Kim has indeed chosen a demanding program for the debut of Ars Nova. However, if that first rehearsal was an indication of things to come, Boston has a welcome addition to the arts, and another excellent voice for the lesbian and gay community. □



Fag Rag

Continued from page 7

Dehumanize: a woman.... enter her into a beauty contest where she is an object to be admired for her ability not to say or do anything significant; a man... enter him in the military where his individuality is crushed and where he learns to respond to the order of KILL!!! And how to dehumanize "Vietnamese women or children... emphasize their slant eyes or their 'funny' way of life. Equate their poverty or hunger with laziness, call them GOOKS. Depersonalize their humanity to the point that they are no longer human and they become the casualties, killed by American MEN."

Feminism provided a perspective for *Fag Rag* no less than the Vietnam Veterans. Allen Young, an early member of the *Fag Rag* collective, wrote that "Gay liberation without feminism... cannot really deal with the source of homosexual oppression. For that source is the system of sex roles propagated by a male supremacist society." GLF groups met in consciousness raising and study groups that were based on the model of women's groups that were based on models from the Chinese Revolution of speaking bitter tears. The links between racism, sexism, class oppression and homophobia were studied in our groups, in our own lives and in the society around us. One day, while we were riding in a '69 Volkswagen bug, one of the early Mattachine Society leaders from Washington told me quite firmly that consciousness-raising groups were a waste of time. First, he explained, we must become liberated; then we would have time for the luxuries of self-examination. I said that without changing our consciousness we would only recapitulate existing oppressions.

Style has remained an enduring division even though fashion changes every day. Men wearing "women's clothing" has petrified many faggots and not a few women; that the lines can be crossed so simply confuses philosophers who want clarity and stability in their systems. In *Fag Rag* #3, we ran an interview with Boston's most famous drag queen, Sylvia Sydney; and several *Fag Ragers* participated in cross dressing on stage. Here is another division not of our making and perhaps more rigid in 1990 than in 1970. For instance in businesses, the military and universities, women can wear suits or ties but few men can survive unless they approximate the looks of straight men.

Another division (likewise not of *Fag Rag*'s making) was that between the bar queers and movement queers. Some distinction was made between "gay" and "homosexual" in the early 1970s. Being gay was being liberated; being homosexual was being retrograde. From the beginning, *Fag Rag* tried to avoid alienating or attacking vulnerable parts of the gay community: hustlers, drag queens, boy lovers, bath orgiasts, bar queens, leather fags, rest-area tea-room and bush players were often condemned by Gay Liberation Fronts. In the first editorial, *Fag Rag* called for the creation of a new gay community: "We realize that it is very easy for any group of people to become elitist and cut off from the very people they claim to speak for and about.... The fact that we are in Gay Liberation does not mean we are liberated, it means, instead that we are working towards liberation."

Revolution rather than reform

Those who have worked on *Fag Rag* over the years have come from diverse political directions. All have shared in some ways in the African-American liberation, from the anti-war movement, from the student revolts. And all took up a call for revolution rather

than simple reform. The "front" in Gay Liberation Front came from the Algerian and Vietnamese Liberation Fronts. One of our marching slogans was "Ho Ho Homosexual; the ruling class is ineffectual; Ho Ho Ho Chi Minh, the NLF is going to win." Protesting U.S. bombing in Laos and in North Vietnam, the collective participated in the seizing of Boston's Channel 4 during the evening news. Inside the station a statement was read (but not broadcast because they went off the air for half the program). My task in this action was to call other stations, tell them what was happening and then hang up. As instructed, after I had finished my calls, I ate the phone numbers.

Fag Rag has, of course, ever endorsed any political candidate, nor has it never believed in begging the ruling class to grant us concessions. As close as we came to ever adopting any specific program was our ten-point demands that were derived from the September, 1970 "Statement of Demands from the Male Representatives of National Gay Liberation" at the Revolutionary Peoples' Constitutional Convention in Philadelphia. Wearing a leopard skin robe (hand-made by Larry Anderson), I read *Fag Rag*'s 1972 version to the Democratic Platform Committee and the demands were widely distributed in the demonstrations at the Miami Conventions in 1972. Point Eight called "for the return of all United States troops to within the United States borders as the most effective way to end American imperialism." Point Nine addressed the homefront: "Within the United States, we call for a disbanding of all armed forces, secret police (FBI, CIA, IRS, Narcotics squads, etc.), and uniformed police." Ten concluded globally: "We call for the self-government and self-determination of all peoples irrespective of national, sexual, party, race, age or other artificially imposed categories.... All coercion and dominance must end, equality must be established and we must search together for new forms of cooperation."

A division between anarchists, Marxist-Leninists, Maoists and others aroused great excitement in *Fag Rag*'s early years. The *Lavender Vision* came out just after the GML collective returned from the Revolutionary Peoples' Constitutional Convention (November, 1970) in Washington, D.C. The first two issues of *Fag Rag* carried all the news of the subsequent 1971 May Day demonstrations in Washington. Various strains over political differences appeared. Thus, the issue of Cuba bothered some of the returned veterans of the Venceremos Brigades. All the copies of the play "Out Out Damn Faggot," written by members of the 4th Brigade and highly critical of gay oppression in Cuba, were "lost" by members of earlier brigades working on *Fag Rag*. A copy of the play was recovered and published in *Fag Rag* #3. Boston's Gay Male Liberation Group met in the Red Book Store (named of course after Chairman Mao's pocket guide to revolution). When the store's Cuban posters were stickered: "This oppresses faggots," we were blamed; we were also blamed when the shawls woven to raise money for the PLO disappeared. Some of the divisions from various left ideologies disappeared as the left groups disbanded or lost interest in homosexuals. In 1972, for instance, the Socialist Worker's Party sent organizers into the gay community, but meeting resistance, they then departed to organize disabled people.

Anarchy, often by default

We felt that division between cultural revolution and political revolution could be resolved by anarchism, which allows more

Continued on page 11

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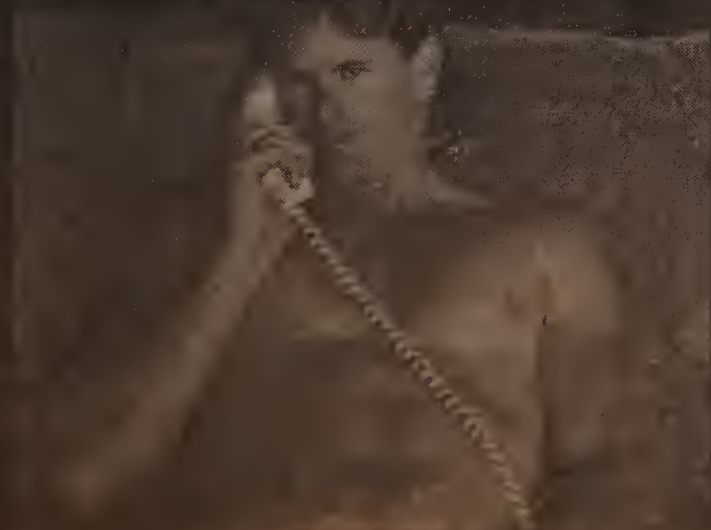
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Fag Rag

Continued from page 10

room for differences. Such a position often came more from default than from consensus. In *Fag Rag* # 8 (Winter/Spring 1974), Larry Anderson summarized the dilemma *Fag Rag* faced with the passing of an active Gay Male Liberation group. On the one hand, he asks: "Is *Fag Rag* a homosexual literary magazine which will publish anything of quality referring to writing style, regardless of content—written by homosexuals?" Or—should *Fag Rag* carry on the GML struggle through the publication? "Is *Fag Rag* an anti-racist, anti-masculinist publication from some gay community of thought saying there's exploitation, needless and meaningless insults and belittling rampant in this world and it's reflected everywhere else: we don't need it here; LET'S TRY SOMETHING ELSE!?" *Fag Rag* from the beginning has tried to bridge this gap. Poetry and art have provided a way of being both political and cultural emancipation, of fighting the revolution and of realizing self expression.

The difference between publishing regularly and coming out when ready expressed different lifestyles and expectations that cut across political lines. Some hoped to find emancipation from the "straight" press: murders, advertisements, puffs for the government, puffs for the middle-class, all delivered on a predictable (daily, weekly, monthly, quarterly, yearly, millennial, etc.) schedule. A friend once called up and said, "Oh, I've just been talking with Susan Sontag, and she says you're very interesting, but you must come out more often, you must reach a larger audience." While some wanted *Fag Rag* to become famous, others argued that we had an obligation to the movement both in Boston and elsewhere to provide regular news and comment for "all the shit coming down."

In *Fag Rag* #1, we never promised a second issue and throughout our history no one has ever been able to bet safely that another issue will be out. Called quarterly from time to time, *Fag Rag* came out four times only in 1974. For a while a weekly "Street Sheet" was published with regular announcements and news; it was mimeographed, given away free and widely circulated in Boston. But despite the urging of greater regularity, *Fag Rag* never became a laxative/enema regular; we were loose from beginning to end. Anyone want to bet on when the next issue will be out?

To be continued.

Torf

Continued from page 9

Wear Away," written by Meg Christian and Holly Near, can only be described as a tribute. It has the feel of a loving homage to the original song, and will be doubly moving for anyone who knows the words well enough to hear them in her mind as the music plays. Torf's use of *rubato*, freely speeding up and slowing down the movement of the music, works in tandem with the unsung lyric to provide an absorbing interpretation of the message of the song.

A lot of performers are good. Adrienne Torf is, quite simply, an artist; and this recording testifies that she is still growing. Her music can be as relaxing and meditative as that of any New Age pianist, but most of her compositions offer a deeper thoughtfulness than is characteristic of "run-of-the-mill" New Age music. *Find A Way* is an album that can be played over and over, growing richer with each listening.

Isay

Continued from page 8

marries simply to conform to heterosexual society. Yet he concludes that certain men may have compelling reasons for not speaking to family or workmates about their gayness or for remaining in a straight marriage, and he respects those reasons.

Because Isay can bring such intelligent even-handedness to his subject, it is both surprising and unpleasant to discover that his presentation contains another, very different side. At issue there is the relative value of relationships and random sex. The latter brings Isay to speak very bluntly. Regarding two of his patients: "Both had a need for random sexual encounters, which is not characteristic of gay men." Who says? I have known more than forty gay men over the past thirty years and while they did not all feel a need for random sex, enough behaved as if they did to make me very suspicious of any sweeping statement on what is "characteristic of gay men."

Even more revealing is this observation about the rejection that can be experienced when cruising public spaces: "Rejection may occur there with varying frequency, but it is controllable, doesn't count for much, and causes little pain unlike the rejection gay men experience from society." It is difficult, I suppose, to know how to weigh pain or to prove which variety undoes us most, but just two and a half years of volunteer work with the Boston Gay and Lesbian Hotline alone assure me that for many gay men rejection in any form or place takes its toll. And if the experience is repeated often enough, the toll can be high indeed.

I have called Isay's statement about rejection revealing because throughout the book the effects and temptations of random sex are dismissed or belittled in favor of the curative power of relationships: "The self-affirming value of a mutual relationship over time cannot be overemphasized." We may not want to challenge the truth of this observation but it is far from clear how that truth justifies making relationships the sole means by which gay men achieve healthy self-affirmation: "It is only through such mutually loving relationships that gay men can ameliorate the wounds of childhood and those caused by society. The rest is, at best, temporary comfort—in all likelihood, illusory and futile." Again, who says? A sample of forty patients over twenty years? Personal observation? Or is it personal conviction? The text gives us no direct answer. However, in light of the tension created in the book between relationships and promiscuity, it is easy to feel that the author's perspective here may be more moral than clinical.

Isay is not alone these days in putting picket fences above public restrooms, but his attitude raises a particular set of problems. David Leavitt's novels cost less than any visit to a psychoanalyst and are more likely to be bought out of a need for entertainment than a need for help. Those who are seeking help have the right to expect to be treated with professional objectivity. Ironically, *Being Homosexual* understands this point very well. It wants to be supportive of the individuals it describes and most of the time it succeeds, even to the point of taking the APA to task for not providing such support. But there are limits. The discussion restricts the area of effective self-development to a single sphere of gay male interaction and exhibits little grasp of the world beyond that sphere. As a result, *Being Homosexual* is a book worth studying for both its accomplishments and its reminder that understanding gay male behavior requires first an acceptance of that behavior.

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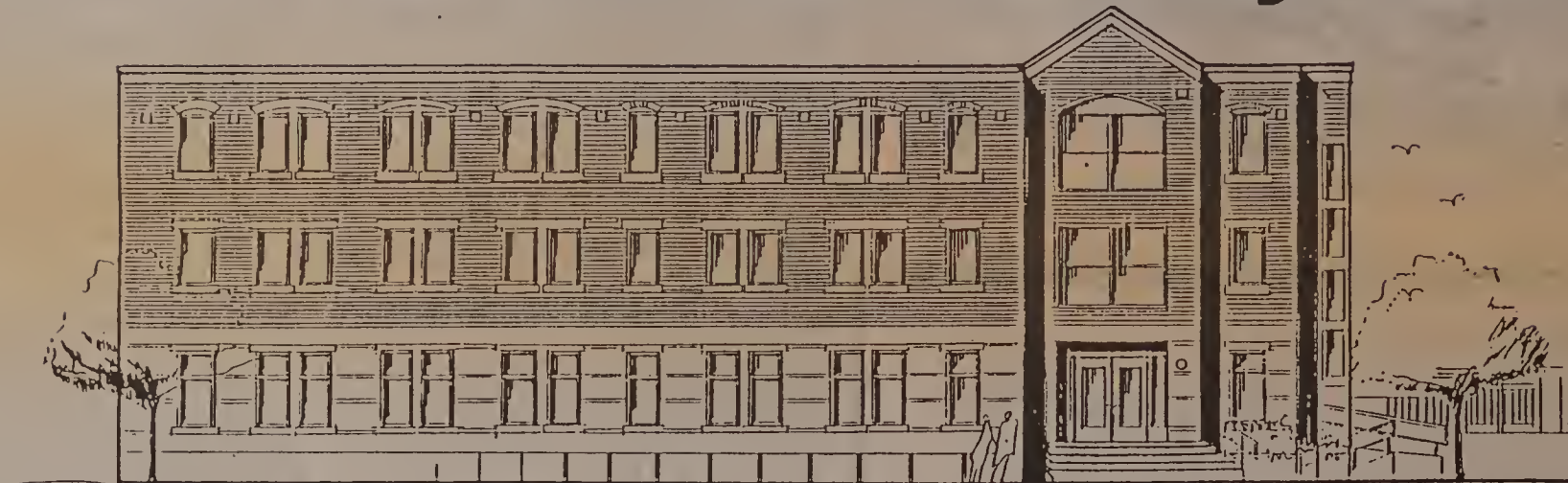


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War

Continued from page 1

have some people who can occupy others, and some who can't," she said.

In any case, Spatt said, she and other Jewish lesbians have speculated that once the U.S. secures its control of oil flow in the Middle East, "they won't care so much for Israel anymore."

Queer/straight action

Meanwhile, activists say, lesbian and gay anti-war actions seem to take place slightly apart from straight activity, even when they're together. In particular, LGAI's Dije said, straight people "are not responding well" to gay anti-war activity. She said that during a march through the Castro (a predominantly gay neighborhood), heterosexual people "wouldn't pick up gay chants—even 'Money for AIDS, not for war' was not getting picked up." In a sense, Dije said, the war has allowed straight progressives to stop thinking about homophobia. "It's business as usual for the straight left," she said.

DAGGER's Spatt said she thinks lesbian and gay anti-war actions sometimes unsettle straight progressives. "People get uncomfortable with the chants," she said. "Like that one, 'Fags suck dick, dykes lick labia, U.S. out of Saudi Arabia'—I think they're not sure what it will mean if they say that."

WAI's Rudman said she was more optimistic about the relationship between straight and lesbian/gay anti-war action. "I think there's acceptance," Rudman said, adding, "more so here than elsewhere in the country. I think lesbian and gay activists get a certain respect—they are more seasoned at certain tactics."

Rudman pointed to the larger division between anti-war activists and those who support the war, however. She said that even in San Francisco, there is a deep sense that many people are in favor of the war. "The Bay Area is progressive," she said, "but sometimes it feels like everybody has a flag, everybody has a yellow ribbon."

Given the widespread symbolic support for the war, Rudman said, she thinks anti-war activism needs to be colorful and visible, in order to "break the myth of consensus."

To that end, Rudman said, "We're not very polite." Referring to a recent demonstration at which activists—many of them lesbians and gay men—blockaded the Federal Building, she said that she thought the lesbian and gay protesters were at once more militant and more silly than their straight anti-war counterparts. "I think we had the most fun," she said.

—filed from Boston

ACT UP

Continued from page 1

Queer Nation and ACT UP meetings, the three activists arrested for spray-painting were repeatedly harassed by police officers. They said that the 20 arresting officers, who arrived at O'Connor's house in 10 cars, immediately perceived that the activists were gay and members of ACT UP. The women were called "dykes," and Sensening was called "cocksucker," "faggot," "asshole," and "scumbag."

Sensing was also kicked, punted and spat upon. He did not receive treatment for severe contusions, abrasions and a possible nose fracture until after the three were released from police custody 32 hours later.

The two women were placed in the same cell. One of the women told *GCN* that she overheard a male officer suggest separating the two women because "they might have sex." The woman reported that another male officer replied that if the women did have sex, the cops could film it and "get off on it."

Although the alleged act of vandalism occurred on a public sidewalk, the Bias Unit was called in and attempted to question the three about "defacing church property." (Ironically, a bias crime bill has stalled in New York's Republican-controlled Senate for several years because of its inclusion of sexual orientation.)

In response to the attack on Sensening, Lori Cohen, a lesbian attorney, is filing a lawsuit against the police department on the grounds of assault, brutality, and general police misconduct. In addition, a demonstration has been planned for March 3, two days before the activists' first court date. So far, the coalition organizing the event includes ACT UP, Queer Nation, and the AVP.

"Last week [Feb. 5], police officers from the Midtown North Precinct lost control and used fists and clubs to express their hatred of gay people, and ACT UP specifically," said the AVP's Foreman. "Two days ago [Feb. 11], under orders from a ranking police official, the same thing has happened. This escalation of tensions has to stop before there is widespread violence," he said. □

Condoms

Continued from page 3

is ultimately less important. Requiring parents' permission for access to condoms would "destroy anonymity and confidentiality," Cooper said. But he added that he thought high school students could get around the rules, perhaps by getting condoms from friends whose parents had given their permission. In any case, Cooper said, "I don't think many parents will opt their kids out."

Condoms = homosexuality?

Frances Kunreuther, executive director of New York's Hetrick-Martin Institute, told *GCN* she thinks conservatives oppose the plan for condom availability at least in part because lesbians and gay men have had such a visible role in advocating the proposal. For some conservatives, Kunreuther said, lesbian and gay support for an issue is reason enough to oppose it. She said that at the Feb. 6 meeting, for instance, "We identified many people who were against [New York City's] gay rights bill. They see this in the same vein, although I'm not sure why."

The equation of condoms and homosexuality has been made by some Board members, too, said Kunreuther. She remarked that Irene Impellizeri, the Board's vice president, introduced a resolution that would have banned Hetrick-Martin from performing AIDS education in New York schools. In Impellizeri's view, Kunreuther said, the availability of condoms encourages homosexuality and "dangerous behavior."

'Rights' vs. 'health'

In addition, Kunreuther said she thinks opponents of the condom availability plan have "confused parental rights with child health." The issue is not ultimately one of parental rights, she said, because the health of all New York City students is protected more effectively if sexually active teenagers have access to condoms. She compared condom availability with other public health measures such as vaccinations, saying, "We don't have parents opt out of rubella vaccinations for their children."

Finally, said Kunreuther, reports indicate that as many as 80 percent of New York teenagers are sexually active, so it is "unrealistic" to assume that the availability of condoms will create sexual activity out of thin air.

In the meantime, Kunreuther said that she was not as optimistic as Cooper about the eventual passage of the proposal. "I don't know what's going to happen," she said.

—filed from Boston

Duffy

Continued from page 3

related cases are the agency's "highest priority." But, she told *GCN*, "you can't throw out the due process rights of those charged with discrimination simply in order to expedite the case."

Alex Rodriguez, chair of the MCAD, also said that HIV discrimination is very important to the agency, but added that the MCAD currently has to handle more cases with less money and fewer staff members. He cited the devastating effects that state and federal funding cuts have had on the organization. In the past three years, he told *GCN*, the agency has lost more than half its state funding. According to Rodriguez, the staff has shrunk from 62 to 37 people, while the caseload has expanded from 2,000 to 3,100 cases per year.

Those in favor of Duffy's appointment hope that he will be able to express to Weld the MCAD's desperate need of more funding. "As a gay man and a self-identified fiscal conservative, Duffy might just provide us with the opportunity to show the governor that the MCAD needs more money," said Isaacson.

"When he gets there he will find that they're under-staffed and under-funded, and that this has created a huge backlog," continued Isaacson. "Maybe Duffy will see first hand that you can't do more with less at the MCAD. [Perhaps if] he takes this message to the governor it will carry more weight," she explained.

Concerns about gender

The loss of Kathleen Allen troubles Duffy's supporters and opponents alike. One gay rights activist told *GCN*, "To have Duffy replace the only woman on the commission is not the best way for the gay community to go."

Mary Bonauto, staff attorney for Gay and Lesbian Advocates and Defenders (GLAD), said, "Allen and Rodriguez have done tremendous jobs, including for the gay community. I don't see any need to replace them."

Continued on page 14

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Duffy

Continued from page 13

Similarly, Rodriguez said that while he respects the governor's prerogative to appoint his own commissioners, he "can't understand why Allen wasn't renominated." He commended Allen as being "a lawyer's lawyer," and expressed concern that this would be the first time in the commission's history that there would not be a woman on the board.

"Had I been invited to participate in the decision-making process," said Rodriguez, "I would have told [Weld] that he would have achieved the same goals by appointing a Republican lesbian woman, and there are many out there who have strong histories in the community."

When asked about Duffy's appointment, Allen told *GCN* that "the gay community is long overdue in having its rights recognized." However, she also expressed concern about the loss of a woman's presence on the commission.

"In issues raised by a case, I think that it is important to have women's voices clearly and strongly heard," she said, adding, "In their approaches to problems, women need to voice their own perspectives and not have them reinterpreted by someone who doesn't really understand."

'A quiet fury'

Negative reaction to Duffy's nomination has been widespread and strong. Many people, however, are hesitant to speak out against the appointment for fear of political repercussions. When contacted by *GCN*, many civil rights advocates asked if they could speak off the record and/or not be identified by name. As one man phrased it, "Duffy's appointment has raised a quiet fury."

One lesbian civil rights advocate said that she was "horrified" by the nomination. "Duffy has no qualifications for the job. To be a gay rights advocate is not the same thing as understanding the needs of civil rights advocacy," she told *GCN*. "To replace someone like Allen, who has incredible civil rights experience, with someone who has nothing to bring to the agency is pretty appalling," she said.

Numerous other activists commented that Duffy's race, his political views, and his lack of civil rights experience amount to a "slap in the face" to civil liberty groups. "Appointing a 27-year-old white gay man to the MCAD is a little strange," said one man, adding, "As a person of color, I think it shows that Weld doesn't give a shit about civil rights. This is a bone he expects the lesbian and gay community to lap up."

A lesbian activist told *GCN* that civil rights groups are being placed in a difficult position. "People of color are aghast at Weld's choice, but they are afraid to say anything [for fear of] being labelled homophobic." She added that she understands those concerns, saying, "Duffy is not the person I want leading the fight for my civil rights."

GLAD's Bonauto was less harsh in her assessment of Duffy's capabilities, but she did say that he will need to do a lot of outreach to communities of color. "The MCAD job is challenging because you need more than whatever credentials you have merely by virtue of your sexual orientation," she said. "You need to understand the broad range of issues affecting all different communities in the commonwealth, and you need credibility in these communities," continued Bonauto. "This credibility in not earned overnight, it comes after years of working in these communities," she added.

'I can do a good job'

When told that some people are concerned about his appointment, Duffy said that he had much to learn about the MCAD, but added, "I'm coming into the agency with a lot of energy and a fresh perspective."

Duffy told *GCN* that he is "honored and humbled" that Weld chose him for the position, and that he has "no trepidations" about taking the job. As far as credentials go, he said, "my education at the Kennedy School and my work in non-profit organizations has prepared me for a position as a public manager."

Duffy said that he is coming to the MCAD with the "mandate to make the agency more efficient, to reduce the case back log, and to live within the budget." He said that he is concerned about HIV discrimination, and that he believes "it is insane that such cases are not treated in a more expedient way." He also commented that, "I want to do a lot of public speaking," Duffy added, because "my job will not only involve reacting to discrimination, but also educating people about their rights too."

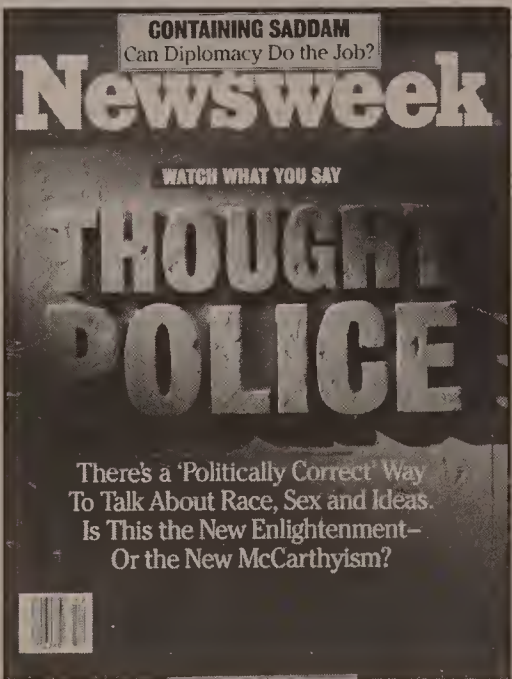
In response to people's concerns that he will not understand civil rights issues, Duffy

said, "In a commission of three members, there is no way there can be a representative of all the different protected groups in this state. [As one of these commission members], I think I will do a good job. You don't need to be of a particular group to understand discrimination."

Duffy said that the time has come for the gay community to have a spokesperson on the commission. "I hope people understand that somebody's always going to feel under-represented," he said, adding, "In the 40-year history of the board there has not been a gay person on it, and that concerns me. It's about time someone represented our community."

Media watch

Continued from page 8



"bimbos," "men without chest hair" and "homos." No protests were heard from representatives of the first three categories, but UConn's gay community was more forthright in asserting its prerogatives. Wu was brought up on charges of violating the student behavior code, which had recently been rewritten to prohibit "posting or advertising publicly offensive, indecent or abusive matter concerning persons ... and making personal slurs or epithets based on race, sex, ethnic origin, disability, religion or sexual orientation." Found guilty last year in a campus administrative hearing, Wu was ... what would you guess? Reprimanded? Ordered to write a letter of apology? No, Wu was ordered to move off campus and forbidden to set foot in any university dormitories or cafeterias.

Only under pressure of a federal lawsuit did the university let her move back onto campus this year—and revise the Code of Student Conduct to make it conform to a higher code, the First Amendment.

When the New York University Law School moot court assigned a case on the custody rights of a lesbian mother, students forced its withdrawal. "Writing arguments [against the mother's side] is hurtful to a group of people and thus hurtful to all of us," one student wrote.

This patronizing tone continues throughout the article, which steadfastly de-politizes the issue and removes it from its historical context. Clearly, the right-wingers at *Newsweek* are far from portraying a fair representation of the facts. However, to depart from the article for a moment, what about the concept of political correctness and thought police within the progressive movement?

Although I have heard casual complaints about PC-ness, a real debate on the issue doesn't seem to be at hand. Perhaps we should take this opportunity to re-examine the advantage and disadvantages of PC as a coalition-building (or divisive) tool. Jokes about the lesbian thought police (who decide which of us are "real lesbians") hit home. Even if it makes the conversation twice as long, make sure to always say sexist, racist, heterosexist, classist, able-ist, ad infinitum. And the kind of language and insider knowledge required for this heightened awareness takes time to develop. It seems that nowadays developing a sense of "working-class politics" requires four years at an elitist institution. PC-ness, a sincere attempt at inclusivity, can be alienating and come across as the privileged speaking for the disadvantaged. And just as white male Shakespeare scholars are trying to protect their interests, Ivy League progressives are invested in their learned procedures and language.

Clearly, things are not always what they seem. For now, let's hope that people don't believe everything they read in *Newsweek*. □

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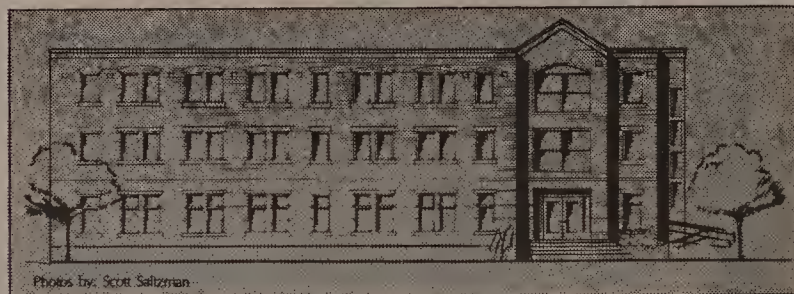
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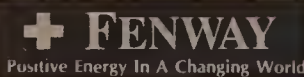
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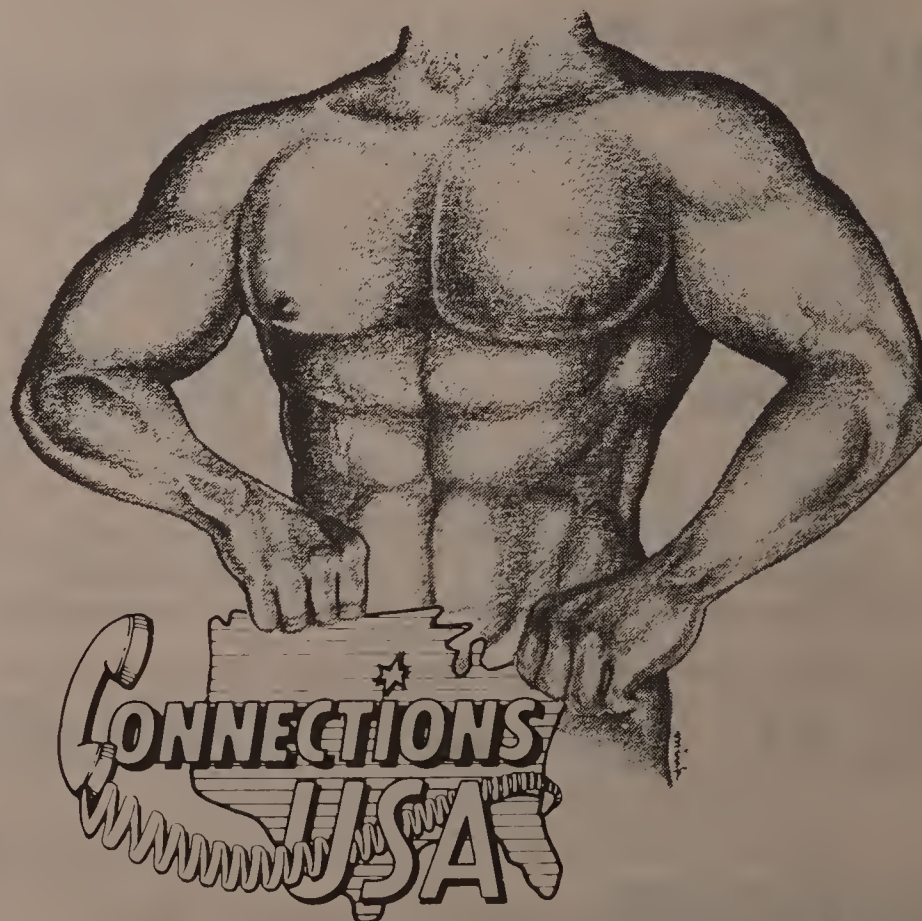


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Popular Myths About AIDS: # 1



FACT: AIDS is a catastrophe for the 1990's.

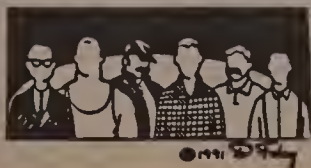
Many people in the gay community are infected and don't know it. While there are drugs and treatments available now that can slow the virus down, there is still no cure.

Safer sex, testing and early treatment must still be a part of your life and can keep you healthy through the 90's.

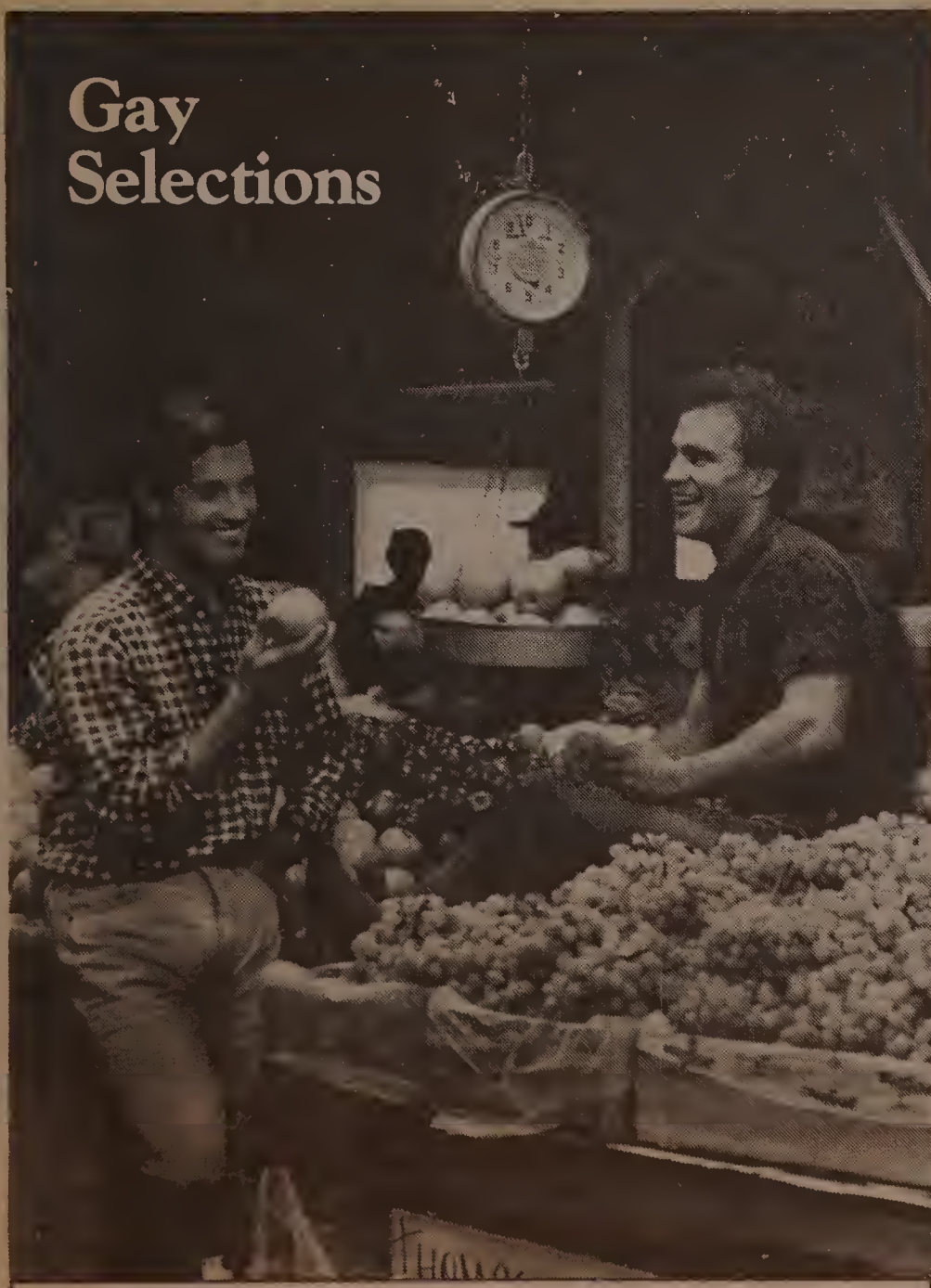
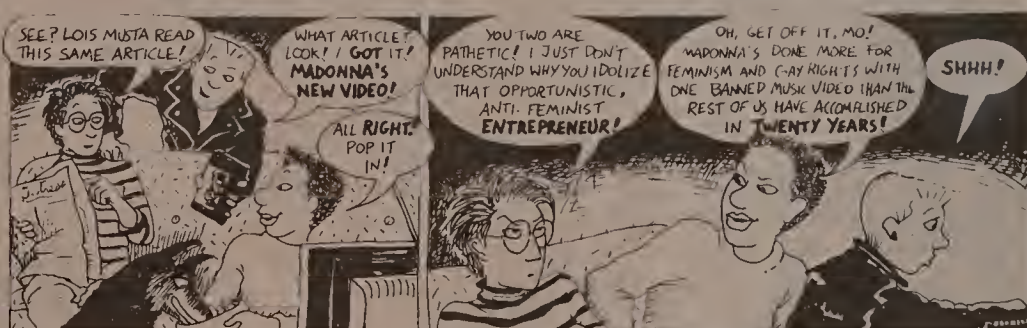
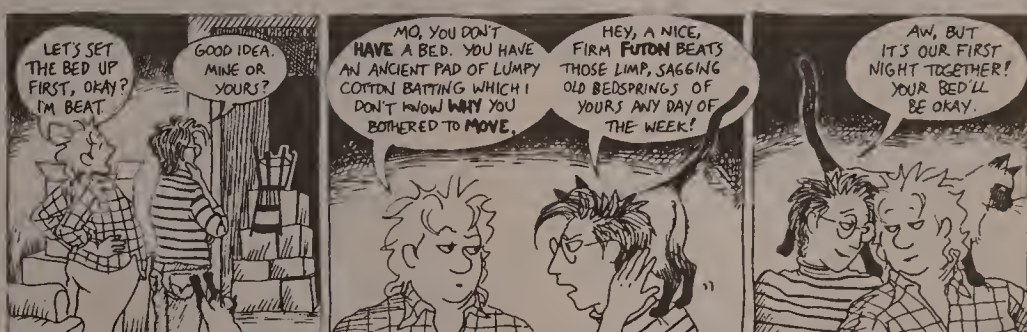
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A lesbian sex magazine. Irreverent and Hot! \$12 for one year's subscription (3 issues). B.A. Inc., P.O. Box 110, Cambridge, MA 02139.(16.33)

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WOMEN'S REVIEW OF BOOKS

monthly review of current feminist writing. Since 1983. Our readers span the U.S., Canada, and abroad. Subscriptions: \$15/U.S., \$18/Canada, \$25/institutions. Free sample on request. THE WOMEN'S REVIEW, Wellesley Women's Research Center, Wellesley, MA 02181.(ex)

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Hot, sexy, transexual into all fetishes, looking for lesbian, TV, TS, or gay man to write long letters to. have photos to give to anyone who will write. David (Debbie) Beidler, #67043, Gila 1450, P.O. Box 5003, Douglas, AZ 85608.

Black male, extremely muscular, seeks a sincere relationship with open minded TV or TS. My interests are many but to name a few, I enjoy reading historical literature, yoga and body building. Photo not necessary but would be appreciated. John H. Taylor, #E18316, Cell-A5-232, P.O. Box 29, Represa, CA 95671.

"Butch" gay man, been in prison over nine years, with a year to two to go. Looking for a friend, maybe a relationship, with feminine gay man, or transexual. Like all sports, chess, books, music. Age and race don't matter. I don't play games. Would like to correspond with someone on the outside but will write other prisoners and answer all letters. David A. Roe., #328144, T.D. C.J. - I.D. Huges Unit, Rte 2, Box 440, Gatesville, TX 76597.

27 yr old gay man, looking for real friend. No games please. I 'm into cars, poetry, nature, and being alone with one special man. I have three years to freedom. Please write, Bryan "Tonia" Swaney, #197893, P.O. Box 56, Lebanon, OH 45036

Gay male, 32, likes reading, writing, meeting new friends from all walks of life, poems, playing chess, jazz, pictures, sports, and more..Will answer all letters. Race, religion not a barrier. Jerome Reed, P.O. Box 7010 - 221502, Chillicothe, OH 45601

46 yr old, gay male, likes country music and old time rock and roll, fishing and camping, "oral specialist", looking to hear from someone honest and sincere, not looking for pity or money, just honest friendship and someone who can understand. Steve Freeman, #45888, Unit A.U.C. F, 1-A, P.O. Box 1000, Crowley, CO 81034

Gay male, 32, intelligent, no family or outside contacts, wishes to hear from anyone who knows how lonely life can be. Please send a stamp. Gene Weirich, #14668, P.O. Box 1989, E.S.P., Ely, NV 89301

28 yr old seeking to correspons with new friend. Will answer all who write. Craig H. Post, #D-68137, P.O. Box 29, Represa, CA 95671.

Openly gay male, gemini, would like to hear from gay men in the outside world. Love all music except hard rock and metal. Not into drugs, head games. I'm a California native who knows how to cook and take care of somebody special. Full of potential in the hands of a real artist. Is anyone out there listening? Robert C. Pitcher, #64803, Arizona State Prison Complex, Perryville, San Juan Unit #28, Box 3300, Goodyear, AZ 85338.

White male, would like to write Black man. I am sincere, honest, play no games. I have no family that cares. Picture gets picture. Richard Poorman, #97168, Eastern Kentucky Correctional Complex, P.O. Box 636, W. Liberty, KY, 41472-0636.

ORGANIZATIONS

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH

Social support group for youth 22 and under. Wed. night general meeting from 7:30-9pm. New persons meeting at 6:00. Women's meeting at 6:45. Call 1-800-42-BAGLY for info.(15.32)

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Social and support group for women over 40. P.O. Box 1214, East Arlington, MA 02174.(15.48)

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WOMEN SEEKING FRIENDS



Black aggressive but gentle lesbian. Presently incarcerated in SCI-Muncy. I expect to be released sometime this year. I am serious minded, fun-loving, mature, and interested in hearing from attractive feminine lesbians from the free world. I am willing to trade photos. Race is not an issue. I enjoy poetry, music, art and many other things. Will answer all mail. Sherry Allen, #007940, P.O. Box 180, Philadelphia, PA 17756.



I'm in need of your friendship. Fun-loving man, slim build. Enjoy writing all people. Sex, age, nationality of no importance. Dennie Western, #176058, Box 538-ACC, Jefferson City, MO, 65102.

51 yr old male, wishes to correspond with any and all who write, whether gay, straight or bi. Love all music, the outdoors. Want nothing but good honest friendship. Please reach out and send those letters this way. Can receive male from other prisoners. Jack Sharp, #2784015, 2605 State ST., Salem, OR, 97310.

It's painful not to hear from one's loved ones, so I'm reaching out with this paper and pen in search of a friend in Sacramento, Bay Area. I am an African-American male, incarcerated 11 years, expect to be released in 1992. I'm sensitive, smart, get along well with everyone regardless of race, sex or religion. Horace Childress, #C-82506, B-3-132, P.O. Box 29, Represa, CA 95671.

Gay male, hot an new, would enjoy hearing from transsexuals, bisexuals, to get to know each other and build a relationship. I am 12 months from release. Let's exchange hot pictures. Give me a try and let's see, it it will be, you and me. Brett Janoe, #E-52753, P.O. Box 8101, D-Quad, San Luis Obispo, CA 93409

Former model for Nova and Falcon productions, seeking pen pal, friends or more, all races, age, porn talk welcome. Will answer all letters. 18 months left and would love to hear from other gay men. Ricky A. Esto, 216-810, P.O. Box 5500, Chillicothe, OH, 45601

I fully understand the meaning of people "taking kindness for weakness" as I experience it daily. I need some real friends. Please write, Michael M. Hout, TDCJ, #483412-12D-B17, 9601 N.E. 24th Ave., Amarillo, TX 79107-9601

Black man, 36, love to be loved, as well as give it. Pisces, like movies, chess, and staying home with the one I love. Steven Friend, AM-7955, Box 244, Graterford, PA, 19426

Lonely and will write to anyone. Chester Roman Starr Bettis, 45962, #-A-24. Potosi Correctional Center, Rt. 2, Box 2222, Mineral Point, MO 63660.

CALNDAR

24 Sunday, Cambridge ♦ "Pop Smear". Queer punk girls appearing at Campus/Man Ray. 21 Brookline St. Central Sq. \$5. Show begins around 10 pm.

Pictured right: Pop Smear



Calendar listings must be received by the Monday before the week of the event. Photos encouraged. Please specify if event is or is not wheelchair accessible and/or sign language interpreted. Please use our format as a guide for listings. All listings must be typed. Please note that listings are printed only as space allows; we regret that we cannot print every submission. No phone calls, please!

16 SATURDAY

Boston ♦ "How To Date a Man, Part I." 10 a.m. to 4 p.m. 4th flr. AAC, 131 Clarendon. Free. Registration: 437-6200 *499.

Boston ♦ "Once Upon Our Time": Multicultural Story Hour for Children (3-8) of G/L Parents and Friends. Third Saturday each month. J.P. Library, 12 Sedgwick St. 10 to 11:15 a.m. Limited space. Sign up: Marian or Jennifer 267-0900.

Boston ♦ Prime Timers Monthly Meeting: "Getting To Know Each Other." Older gay men. 2 to 4 p.m. Lindemann Health Ctr., 25 Staniford St. Info: Prime Timers, Boston, MA 02118-0010.

Cambridge ♦ "Lavender Hearts": Stories of Lesbian Romance and Erotica. Storyteller Jennifer Justice; erotic slide show by Susan Wilson. 6 and 8 p.m.; dance at 10 p.m. for ticket holders. First Church Congregational, Garden & Mason Sts., Harvard Sq.

Boston ♦ Lesbian Fun and Games. Smoke and alcohol-free. 338 Newbury St. 7 to 10 p.m. Third Saturday each month. \$2 donation.

Cambridge ♦ Lesbian Singles' Night. DOB. 7 p.m. Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Boston ♦ Women's Coffeehouse: "2 in 20," a Lesbian Soap Opera. Socialize 7 p.m.; show 8 p.m. The Center, 338 Newbury St. \$5. 247-2927.

Cambridge ♦ "Scenes From The Trojan Women" (a one-man show). A work-in-progress by Eric Ronis. Part of the series "Shaking Up Shakespeare." 8 p.m. 2/15, 16, 17. Adams House Kronauer Space, Harvard U (use "G" entry on Bow St. between Linden and Plympton Sts.). Tickets \$5, \$3 students, at door only.

Cambridge ♦ "Love Is In The Air": Harvard's Performing Artists' AIDS Coalition Sondheim AIDS Benefit Cabaret. 8:30 p.m. See 2/23.

Boston ♦ MACT Multi-Colored Hearts GAYLA. 9 p.m. to 2 a.m. 195 W. Newton St. Auction featured. \$8. Cash bar, free food. Info: George 266-4378.

17 SUNDAY

Boston ♦ Building and Sustaining Healthy Lesbian Relationships. The Center, 338 Newbury St. Low sliding fee. 876-6519.

Boston ♦ Cut It Up on Newbury Street: A Cutathon for Hair Cares. Newbury Street's chic-est salons unite. Each Cutathon haircut from 12 to 5 p.m. is a \$15 donation to Hair Cares, an organization which distributes funds directly to beauty professionals suffering from AIDS. 267-7961.

Cambridge ♦ Lesbian Writers' Workshop. DOB. 1 to 3 p.m. Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Boston ♦ Dykes' Dialogue: Coming Out at Work. 4 p.m. The Center, 338 Newbury St. Info 247-2927.

Cambridge ♦ Benefit Concert for N.E. Women's Musical Retreat. Many performers. ASL interpreted. 4 to 8 p.m. Indigo, 823 Main St. 497-7200.

Canton ♦ SMUUGLe (SE Mass. Unitarian Univ. G/L/etc.): "How I Survived (Heterosexual Hallmark) Valentine's Day." 6 p.m. Third Sun. of every month. Directions: 344-7030.

Dorchester ♦ Todd and Michael's Silent Movie Night. Harold Lloyd's silent feature comedies "A Sailor-Made Man" and "Grandma's Boy." 7 p.m. 288-0391.

Cambridge ♦ "Scenes From The Trojan Women" (a one-man show). 8 p.m. See entry 2/16.

18 MONDAY

Boston ♦ Orientation to AAC Supports and Services. 2:30 to 3:30 p.m. BLC Library, YWCA, 150 Clarendon. Sign up: 437-6200 x328.

Hanover, NH ♦ Panelmaking Workshops for the AIDS Memorial Quilt. First and third Mondays each month. Lutheran Church, 5 Summer St. 7 p.m. Info: Thom (603) 632-4145.

Boston ♦ Queer Nation / Boston. Community Church of Boston, Copley Square above Back Bay Bistro. 7:30 p.m., first and third Mondays each month. Info: 577-8123.

19 Tuesday

Framingham ♦ Framingham G/L Youth Group. People 22 and under, meets first and third Tuesdays each month. Civic League Bldg., 214 Concord St. 6 to 7:30 p.m. Info: write P.O. Box 426, S. Framingham, MA

01701.

Boston ♦ Gay Fathers of Greater Boston: "Confronting Our Own Prejudices." 8 to 10 p.m. Lindemann Ctr. Boston Rm. (plaza lvl.), 25 Staniford St. 742-7897.

Cambridge ♦ Lesbian Coming Out Group. 8 p.m. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

20 WEDNESDAY

Boston ♦ Downtown Lesbians Brown Bag Lunch. 12:30 p.m. Info: Julie 725-3562.

Boston ♦ N.E. G/L/B Veterans General Membership Meeting. 6 to 8 p.m. The Center, 338 Newbury St. Info: Cliff 723-8127 or Frank 524-7397.

Boston ♦ NOW Lesbian Rights Task Force. 7 p.m. Boston NOW office, 971 Comm. Ave. 782-1056.

Boston ♦ Time for Reflection and Prayer During Lent. MCC. 7 p.m. The Center, 338 Newbury St. 427-0420.

Worcester ♦ Supporters of Worcester Area G/L Youth. Open to GLB youth 21 and under. First and third Wednesday each month. United Congregational Church, 6 Institute Rd. 7 p.m. Info: (508) 755-0005.

Cambridge ♦ Lesbian Swing Dance Practice. 7:30 to 9 p.m. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. Bring tapes if poss. \$1. 661-3633.

21 THURSDAY

Boston ♦ "Beyond AIDS 101," an overview of AIDS and HIV. 6 p.m. Third Thursday each month. AAC Rm. 401, 131 Clarendon St. Info: 437-6200 *264.

Boston ♦ Pride Committee General Meeting. Get involved in this year's Pride celebration. 6 to 8 p.m. The Center, 338 Newbury St. 247-2927.

Boston ♦ FCHC Living Well Series: "It Can Be Hard To Be HIV Negative." 7 to 9 p.m. Old South Church, Guild Rm., 645 Boylston St. 267-0900.

Cambridge ♦ Drop In at DOB Coffee Night. 7 to 9:30 p.m. Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Cambridge ♦ MIT Queer Movies Series: "Mala Noche" and "Gus Van Sant's Diary." 7 and 9 p.m. Bldg. 66-110, 25 Ames St. \$2. 253-3599.

Boston ♦ Queers Against the Gulf War. Open mtg. 7:30 to 9:30 p.m. 565 Boylston St., 2nd flr. (Copley T). 524-6209.

Northampton ♦ Valley Gay Alliance. First and third Thursdays each month. Basement of the Unitarian Church, 22 Main St. 7:30 p.m. (413) 527-5310.

Cambridge ♦ "Love Is In The Air": Harvard's Performing Artists' AIDS Coalition Sondheim AIDS Benefit Cabaret. 8:30 p.m. See 2/23.

22 FRIDAY

Boston ♦ Liturgy for Those Affected by AIDS. 7 p.m. Paulist Ctr., 5 Park St. Simple reception to follow. Info: Fr. Connor 742-4460.

Boston ♦ Girth & Mirth Fat Friday Mardi Gras Party. 7:30 p.m. "Big men and men who wouldn't have them any other way." BYOB or T. RSVP 277-6522.

Boston ♦ Game Night. Board and parlor games every other Friday, 8 p.m. The Center, 338 Newbury St. Info: 247-2927.

Boston ♦ Men of All Colors Together Rap: "Interracial Relationships: What Turns You On?" 8 p.m. 43 Worcester St., Apt. 1. Info: Craig 321-4382 or Tom 536-3392.

Cambridge ♦ Lesbians Age 35+ Meet. 8 p.m. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Boston ♦ Friday Night at the Movies: "Red River." 8:05 p.m. The Center, 338 Newbury St., rm. 203. \$2.

Cambridge ♦ "Love Is In The Air": Harvard's Performing Artists' AIDS Coalition Sondheim AIDS Benefit Cabaret. 8:30 and 10:30 p.m. See 2/23.

23 SATURDAY

Cambridge ♦ Lesbian Couples' Night. 7 p.m. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Jamaica Plain ♦ Laura Wood. 7:30 p.m. Crones' Harvest, 761 Centre St. \$5. 983-9529.

Cambridge ♦ Lesbo Game and Dance. Amethyst Women. Lesbo game 8 to 9:30 p.m.; dance 9 p.m. to midnight. Old Camb. Baptist Church, 1151 Mass. Ave. Donation \$7. Smoke-drug-free.

Hollis, NH ♦ Sweetheart Valentine Prom. 8 p.m. to 1 p.m. A NH Pride fundraiser. \$15. Call ASAP: (603) 382-9308.

Jamaica Plain ♦ U/G Contra/Square Dancing. Smoke / drug free. 8 to 11 p.m.; beginners' lessons 7:30 p.m. First Church of J.P., corner Centre and Eliot Sts. Band: Uncommon Fare. \$6. Info and directions: Janet 522-2216, Phil 729-9206, or Scott 536-2014.

Cambridge ♦ "Love Is In The Air": Harvard U.'s

Performing Artists' AIDS Coalition Sondheim AIDS Benefit Cabaret. 8:30 p.m. Dunster Hs. Dining Hall (Coperthwaite St. and Memorial Dr.). Tickets \$10. Info and directions: Jennifer Giering 493-2296 or Andrea Schwartzman 493-2129.

Boston ♦ Slow Dancing at The Center. 9 p.m. to 1 a.m. \$5 suggested donation. 338 Newbury St. 247-2927.

24 SUNDAY

Portland, ME ♦ L/G Film Festival Benefit Cut-a-Thon. 10 a.m. to 5 p.m. Amore, 3rd flr. One City Center. Haircuts \$25. Appts: (207) 774-1774.

Brookline ♦ Am Tikva Visits Jewish Elderly for Purim. Meet at Workmen's Circle, 1762 Beacon St. RSVP by 2/19 at 926-2536.

Boston ♦ AMALGM Monthly Men's Meeting. (AMALGM = Assoc. of Mass. Asian U/GM.) Last Sunday each month. The Center, 338 Newbury St., room 202K. Info: 247-2927.

Boston ♦ Dykes' Dialogue: Taking Care of Ourselves - The Sage Lesbian. 4 p.m. The Center, 338 Newbury St. Info 247-2927.

Boston & Boston Radio ♦ Gay Dating Show at The Center. A remote broadcast of the popular WUNR dating show (see "Sundays"). Show starts 10:30; get to the Center 8:30 to socialize. 338 Newbury St. 247-2927.

26 TUESDAY

Allston ♦ Healing Services For All Affected By AIDS. 7:30 p.m. St. Luke's and St. Margaret's Church. 5 St. Luke's Rd. 628-7665.

Boston ♦ Buddy Program Orientation, AIDS ACTION Committee. Volunteers needed to provide emotional and practical support to AAC clients on a one-to-one basis. Orientation mtg. the fourth Tuesday each month. AAC, 131 Clarendon St. 7:30 p.m. Info: 437-6200 x450.

27 WEDNESDAY

Boston ♦ Greater Boston Business Council: "The Weld Administration: How Do We Fit In?" Vin McCarthy. The Claddagh, 113 Dartmouth (Back Bay T). Social hour 6 p.m. Program 7 p.m. Dinner to follow. \$7 w/o dinner. Info: Fred Light 695-1634.

Boston ♦ Time for Reflection and Prayer During Lent. MCC. 7 p.m. The Center, 338 Newbury St. 427-0420.

Boston ♦ Coming Out Support Group. The Center, 338 Newbury St. Second and fourth Wednesday each month. 8 p.m. Info: 247-2927.

28 THURSDAY

Dorchester ♦ Dorchester GALA Monthly Licking, Sticking, Stuffing Get-Together. 7:30 p.m. Barry's home. Info: Hotline 825-3737 or Barry 288-1847.

Boston ♦ FCHC Living Well Staying Healthy Forum: "Herbs." 7 to 9 p.m. BLC, 140 Clarendon St., 7th flr.

Cambridge ♦ Drop in at DOB Coffee Night. 7 to 9:30 p.m. Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

1 MARCH FRIDAY

Cambridge ♦ Lesbians Age 50+/- Meet. 7:30 p.m. DOB, Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

SUNDAYS

Boston ♦ Different Strokes Swim Team. Coached workouts for swimmers of all abilities. Noon at Boston City Hosp. swimming pool. Ed 767-0449.

Boston ♦ BAGLY Drop-In Center. (BAGLY = Boston Alliance of G/L Youth.) St. John the Evangelist Church, 35 Bowdoin. (800) 428BAGLY.

Boston ♦ Boston Strikers Soccer Club. Weekly novice and club scrimmages. All levels. 3 p.m. Info: Erik 423-0929 or Jeff 876-7612.

Somerville ♦ Boston Strikers G/L Indoor Soccer. Through 3/24/91. Novice program. 4 p.m. Full club scrimmage 5 p.m. Winter Hill School. \$5 gym fee. Info: Jeffrey 876-7612.

Boston ♦ Western Orthodox Church Mass. Arlington St. Church, 351 Boylston St. 227-5794.

Boston ♦ Metropolitan Community Church Worship/Fellowship. 131 Cambridge St. (near Gov't Ctr.). 7 p.m. Info: Rev. Tanis 437-0420.

Boston ♦ Narcotics Anonymous. L/GM. The Center, 338 Newbury St. 8 p.m. 247-2927.

Boston ♦ The Gay Dating Show, WUNR 1600AM. 10:30pm-2:30am. Lesbians and gay men.

MONDAYS

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 12:25 p.m. 262-3456.

Boston ♦ Chiltern Downhill Skiing Lessons. Monday nights at Nashoba Valley ski area. Info: Jim 843-3966.

Boston ♦ Monday Night Dinners for PWAs and Friends. About 100 people with AIDS and their friends meet every Monday at AIDS ACTION for dinner. No reservations required. 6 p.m. AIDS ACTION, 131 Clarendon St. 437-6200.

Dorchester ♦ Alcoholics Anonymous. First Parish Church, Mtg. Hs. Hill. Beginners 6:30, hardhats 8 p.m.

Boston ♦ Boston Bisexual Women's Network Coordinating Comm. The Center, 338 Newbury St. 247-2927.

Worcester ♦ AIDS Project Worcester. A support group for family, friends, concerned others dealing with HIV. 305 Shrewsbury St. 7-8:30 p.m. (508)755-3773.

TUESDAYS

Providence, RI ♦ ACT UP/Rhode Island. Call for meeting place (401) 461-4191.

Boston ♦ ACT UP/Boston. The Living Center, YWCA, 140 Clarendon St. 7 p.m. 49-ACT UP.

Cambridge ♦ 30+ Lesbian Rap. The Women's Center. 46 Pleasant St. 7-8:30. 354-8807.

Cambridge ♦ Bisexual Women's Rap. The Women's Center. 46 Pleasant St. 7-8:30. 354-8807.

Medford Radio ♦ "We the People" -- with feminist Sheila Parks. WMFO 91.5FM. 7-9 a.m. Tufts U. radio.

Worcester ♦ Support Group for HIV+ G/B Men and Their Significant Others. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7-8:30 p.m. (508) 755-3773.

Boston ♦ L/G Freedom Trail Band Rehearsals. No audition necessary. Mass College of Art, Longwood and Brookline Ave. 7:15 p.m. 266-0628.

WEDNESDAYS

Hyde Park ♦ Women's Pick-Up Hockey. MDC Hyde Park Rink (near Dedham). 8 to 9 a.m. Info: Janice 326-1600 x350.

Boston ♦ Informal Mtg. with Mayor Flynn's Liaison to the Gay Community. Ann Sanders will be available 2 to 6 p.m. each Wednesday. No appt. necessary, but Ms. Sanders can be reached at 725-3485.

Boston ♦ Boston Alliance of G/L Youth (BAGLY). Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6 p.m.; women and men meet separately 6:45 to 7:30; general meeting 7:30 p.m. 523-7363 or 1-800-428BAGLY.

Cambridge ♦ Lesbian Al-Anon with child care, wheelchair accessible. Women's Center, 46 Pleasant St. 6:30 to 8 p.m. 354-8807.

Springfield ♦ Names Project Meeting. New chapter with weekly quilting meetings. All welcome. Frontier. 19 Pearl St. 7 to 10 p.m. (413)788-7459

Worcester ♦ Support Group for HIV+ who are in Substance Abuse Recovery. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7:30 to 9 p.m. (508) 755-3773.

THURSDAYS

Boston ♦ Boston Area Rape Crisis Center drop-in group for women who have been raped. 492-RAPE.

Boston ♦ Names Project Quilting Bee -- for the AIDS Memorial Quilt. Sewing supplies and support provided. Boston Living Ctr., 140 Clarendon St. 7th flr. 7 to 9 p.m. Info 451-9003.

Boston ♦ The Coalition for L/G Civil Rights. Meets every Thursday. The Center, rm 202K. 338 Newbury St. 6:30 to 8 p.m. 828-3039.

Portsmouth, NH ♦ Out and About. A lesbian social and support group. Info: Keryn (603) 749-5852.

Boston ♦ The Group. Discussion and social hour. The Center, 338 Newbury St. 266-1129.

Boston ♦ L/G Ice Hockey Practices and Intersquad Scrimmages. All levels. 9 p.m. Grtr Bos. rink. Info: John 350-6063, Al 522-1408.

Cambridge ♦ GAMIT Study Break. (GAMIT = Gays at MIT.) GAMIT lounge, room 50-306, 142 Memorial Dr.

FRIDAYS

Boston ♦ GCN Friday Night Stuffing Party. Come stuff the paper, eat pizza, and make new friends. GCN, 62 Berkeley St. 5 p.m. 426-4469.

Boston ♦ Friday Night At The Movies. The Boston Living Center. 140 Clarendon St. Free. 7 p.m. 236-1012.

SATURDAYS

Boston ♦ Frontrunners. Meet at Metropolitan Health Club for 2 to 5-mi. run along Charles. Lockers and showers complimentary. 10 a.m. Also: Tues. 12:15 p.m. at MHC; Wed. 6:45 p.m. at Hatch Shell. 282-0013.

Boston ♦ Pink Flamingos. TV/TS of New England. 4 to 6 p.m. 338 Newbury St., 2nd flr. 247-2927.

Don Juan in the Village Jane DeLynn

Pantheon Books, New York, 1990
\$19.95 cloth, 240pp.

Reviewed by Kelly Gaines

Don Juan in the Village is the kind of book that weighs heavily on the conscience of a semi-politically correct lesbian reviewer. That is, you find yourself liking it, but, at the same time, you wince at certain passages and wonder if the Lesbian Goddesses are clucking their tongues at your praise.

Although the novel is not a conventional love story at all, it is about the quest for that ever elusive goal: True Love. In *Don Juan in the Village*, True Love does indeed remain elusive, mainly because of the protagonist's personality. While her actions demonstrate that she is looking for connections and maybe even love, her perceptions of the world and of herself destroy any chance she might have of finding those things.

The protagonist of *Don Juan in the Village* (who is never named) is an arrogant, swaggering dyke who thinks she knows herself pretty damn well, and is convinced that she'll never find anyone who is half as interesting to her as she is. While her arrogance is also a defense mechanism in response to being a lesbian in a heterosexual society, she takes it to a point where she has contempt for just about anyone—gay or straight.

Our heroine, therefore, is not a very likable person. Because of this, there is some distance between the reader and the main character. You, as the reader, find yourself becoming annoyed with the protagonist's inability to see the mistakes she's making and begin to tire of her depressing outlook on life. It's also not unusual for this character to express her disgust for fat women or allow her racism to define a setting.

So, given all this, why would a lesbian reviewer (a fat one at that) like this book? The main reason is that it feels real. *Don Juan in the Village* is about the way one specific lesbian lives her life, and not a fantasy of the way we might want all lesbians to live. This character isn't an Activist, she hasn't given herself to The Movement, and she probably doesn't give a damn about "scent-free space."

The novel consists of a series of travel-

Don Juan in the Village features an unlikeable lesbian protagonist who needs to be taken down a peg



ogue-type scenarios described by the protagonist, a semi-famous writer who travels the world in search of something that she can't quite define. It has something to do with women, however. She picks up hookers in Ibiza, falls for a bubblehead of a girl named Cherry in Key West, bombs out in Morocco, and seduces an alcoholic married woman in the Caribbean. Needless to say, none of these encounters ends very well. Our heroine doesn't have a great many friends.

As arrogant as she is, however, she is not immune to the cruelties of others. On many occasions when she feels some guilt about her propensity to use people, she finds out in the end that she's been used as well. For example, it turns out that Anita, the prostitute she cavorts with in Ibiza, is actually in love with the other prostitute, Luisa, who

wouldn't give the protagonist the time of day (she eventually does, after much pleading and a little cash). The one true moment of passion Anita and the protagonist have is when they are both thinking about Luisa.

The most disturbing (to the protagonist) encounter comes not in a far-off land, but in the Village of the title. When our heroine is not gallivanting around the world, she continues her search for "something" in her day-to-day setting. She makes many solo trips to The Bar, and attends the occasional dyke party.

At one such party, our protagonist, drunk and high, wanders into a bedroom and lies down on the bed with a bunch of mellowed-out women. To our heroine's horror, a "fat and unattractive" woman begins to come on to her. Although she wants to stop, she is also

enjoying the physical contact. So she reasons that if she pretends she is asleep, no one will criticize her for fooling around with a loser. Everyone else leaves and the fat woman proceeds to fuck the hell out of our heroine, who continues to remain as still and "asleep" as possible.

When the sexual encounter ends, our heroine is shocked to discover that one woman—a friend of a friend—stayed around to enjoy the show. When our heroine offers the feeble excuse "I was asleep," the onlooker replies with contempt, "The fuck you were." This time, our heroine is the object of contempt, but not for the reason she thought she would be: the observer is not criticizing her for having sex with an unattractive woman, but for using her and lying about it.

So our heroine does get her comeuppance in a sense. In this way, *Don Juan in the Village* flies in the face of 1980s "realism" writing where a self-absorbed anti-hero never gets taken down a notch. While on the surface the novel may seem like a lesbian version of self-indulgent, depressing-for-the-sake-of-being-depressing, life-sucks-and-then-you-die writing, the protagonist's self-revelations in the epilogue help the book rise above trite convention.

Almost in spite of herself, our heroine can't help but come to some self awareness as she recalls her life. As she sits in The Bar once again, alone and mired in her constant self-absorption, she thinks:

Although inside I was still sixteen, a bratty adolescent, the mirror over the bar told me I was the age of the women I used to scorn, so perhaps it was only fitting that young girls raced their eyes past mine as I used to race mine past those of older women years ago. Back then I imagined I saw pools of misery spreading from them, but if that's what anybody saw now they were wrong. It was not misery but astonishment, at the person I had been and the person I was now.

Don Juan in the Village isn't for everyone, but it is noteworthy for its resistance to being pleasant or likable for the sake of perpetuating a lesbian fantasy world. And, if you're not too guarded, you might actually find yourself identifying with some aspects of the protagonist's personality. But that's okay, too, because you don't have to be perfect to be a part of the Lesbian Nation—none of us is. □

News about books from

A · L · Y · S · O · N P U B L I C A T I O N S

A big new book—both in size and in social impact—is **BI ANY OTHER NAME**, edited by Lotaine Hutchins and Lani Kaahumanu (\$12.00). Over seventy bisexuals describe their lives and their politics. Written by both women and men, from a pro-feminist perspective, it portrays a vast but often ignored minority.



A twenty-year odyssey of love, lust, and humor is portrayed

BI ANY OTHER NAME

Bisexual People Speak Out

Edited by Lotaine Hutchins and Lani Kaahumanu

in Regine Sands's novel **TRAVELS WITH DIANA HUNTER** (\$8.00). Jewelle Gomez writes, "From the first innocent nuzzle to the final orgasmic fulfillment, Regine Sands stirs us with her verbal foreplay, tongue-in-cheek humor, and tongue-in-many-other-places eroticism. There is little Regine Sands cannot imagine and no one Diana Hunter can't do."

This season's most entertaining new book is **LAVENDER LISTS**, by Lynne Fletcher and

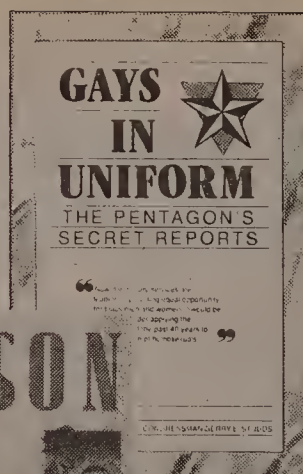


Adrien Saks (\$9.00). These all-new lists capture many entertaining aspects of gay and lesbian lore, including: 16 famous same-sex couples and how they met, 10 lesbian nuns, and 15 cases of censorship where no sex was involved.

Speaking of fun reading, the new edition of the **ALYSON ALMANAC** (\$9.00) is out. Completely updated and greatly expanded, it's that rare reference book that's fun to read. Here are thumbnail biographies of 200 lesbians and gay men of past and

present, highlights from 3000 years of our history, a report card for the 101st Congress, and much more.

With so much



talk of war these days, the question keeps arising: Why are many of the country's best potential

soldiers kept out of the military simply because of their sexual orientation? The question is even more perplexing after you read **GAYS IN UNIFORM** (ed. by Kate Dyer, \$7.00). This is the report that the Pentagon authorized, then tried to hide when officials didn't like its conclusions. We've now made it available to the public for the first time.

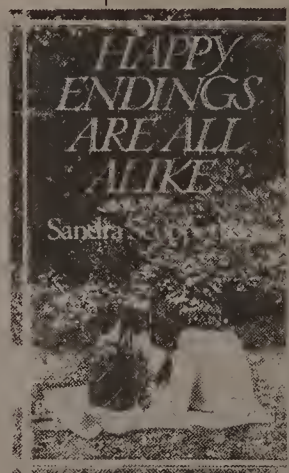
We're proud this season to re-issue Sandra Scoppettone's **HAPPY ENDINGS**

ARE ALL ALIKE (\$7.00). It's their last summer before college, and Jaret and Peggy are in love. But as Jaret says, "It always seems as if when something great happens, then something lousy happens soon after." Although written especially for teens, this novel's honest characters and taut story will engage readers of all ages.



From Pat Califia, Feditrix, comes **THE LESBIAN S/M SAFETY MANUAL** (\$8.00), an essential item for leather dykes who want to stay healthy. It deals with issues such as sexually transmitted diseases, emotional and physical

safety, and the importance of communication in S/M relationships.



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